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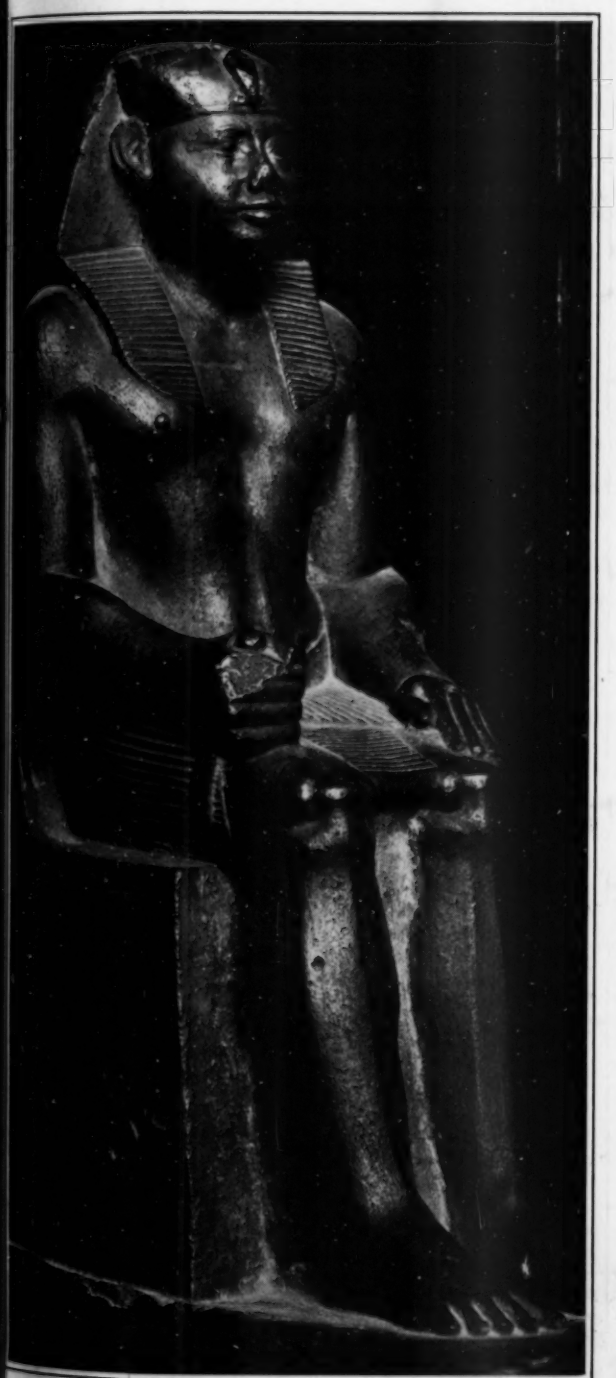

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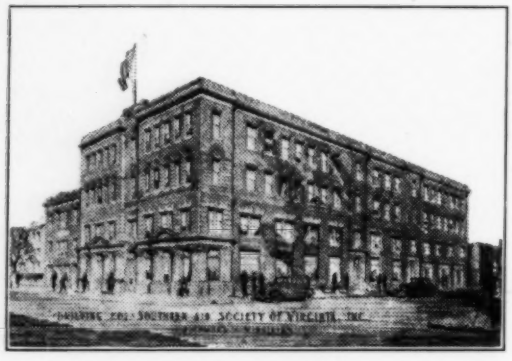

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W. E. B. Du Bois, Editor — Irene C. Malvan, Business Manager

The Crisis was founded in 1910 and is the official organ of the National Association for the Advancement of Colored People. It is conducted by an Editorial Board, consisting of W. E. B. Du Bois, Editor-in-chief, Walter White, Herbert J. Seligmann and Rachel Davis Du Bois.

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FORECAST

The Crisis for *July*, 1931, will be an *Industrial* and *Economic* Number. There will be a *symposium* with contributions by Will Herberg, one of the Communist Editors of the *Revolutionary Age;* and Albon L. Holsey, founder of the Negro chain store system.

There will be reviews of two books bearing on the economic condition of the Negro, "The Coming of Industry to the South," published by the American Academy of Political and Social Science, and "The Social Conditions of Negroes in Pittsburgh."

The *August* Number of The Crisis will be our *Twentieth Annual Education Number.* In addition to *statistics* covering Negroes in higher education, it will have *six articles* criticizing favorably and unfavorably *Negro education.* They will include a summing up of his current criticism by *Carter G. Woodson.*

The October number of The Crisis is our annual Children's Number which will be published September 15. There is no charge for pictures inserted in this number but we cannot promise to print more than a few of those received. Pictures, to insure consideration, should be sent to us not later than August 15.

The Crisis is published monthly and copyrighted by the National Association for the Advancement of Colored People at 69 Fifth Avenue, New York, N. Y. 15 cents a copy, $1.50 a year. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage and while The Crisis uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879, and additional second class entry at Albany, N. Y.

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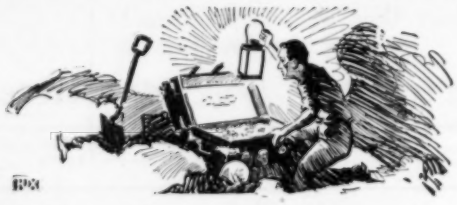

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As the Eagle Soars

Thou has left behind
Powers that will work for thee,—air, earth, and skies!
There's not a breathing of the common wind
That will forget thee; thou hast great allies;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind.

WILLIAM WORDSWORTH in his Ode
To Toussaint L'Ouverture.

As the Crow Flies

We are trying to keep from smiling too broadly over the plight in which Governor Bilbo and his little rotten borough of Mississippi find themselves. They are not only Five Million Dollars in debt but they are getting the distinct impression that lynching is not a good investment.

•

Every time you ate a can of Campbell soup you helped Mr. Dorrance of Pennsylvania, New Jersey and elsewhere to accumulate a little nest egg of One Hundred Fifteen Million Dollars, which he didn't need and died and left.

•

America has its magnificencies and its absurdities, and they are usually close together. There is the Empire State Building, highest in the world, and rising shining and pure, straight toward God. And then suddenly it ends in a cheap advertising stunt.

•

We have got a little colored King in town from Siam and we are all a-twitter. He is living up in White Plains with a little brown wife. And we trust that that God-forgotten burg will not segregate them.

•

Hand us the *Cleveland Press* for prize dumbness. It blames the homicide rate of the South on the Negro because of the 150 murdered folk in Memphis, in 1930, 122 were black!

General Hines is scared. He says that the world war cost us $22 thousand million and if we aren't careful, we will spend the same amount for pensions. Good. So long as the people who piled up wealth out of the filth and waste of war, pay the bill.

•

Why did Spain have a revolution? Ask an easy one. Seventy-six per cent of the Spaniards own 7½% of the land.

•

The turgid stream of Republican Government now runs unchecked (at least by little Kinglets) from Vladivostock to Oporto.

•

Evidently England finds Ramsey Macdonald's frying pan considerably cooler than the fire which Baldwin and Churchill are trying to light.

•

Partial naval disarmament, according to the Treaty of London, will cost us One Billion Dollars. At this rate, we shall never be able to afford complete disarmament.

•

There are a good many wise people in the United States who are under the definite impression that the difference between Thompson and Cermak is very nearly the difference between tweedle-dum and tweedle-dee.

When the last convention of Russian youth was told that we were making work for the idle in America by using laborers with snow shovels instead of machines, they wisely suggested that we try spoons.

•

When is dumping not dumping? When Americans want to sell surplus wheat to Europe. When is dumping horrible, fiendish, and a threat to the foundations of the universe? When Russia wants to sell surplus wheat anywhere.

•

The Pullman Company has issued seven books of facts to laud the 100th Anniversary of their founding. They mention and picture everything on earth, except the Pullman Porter.

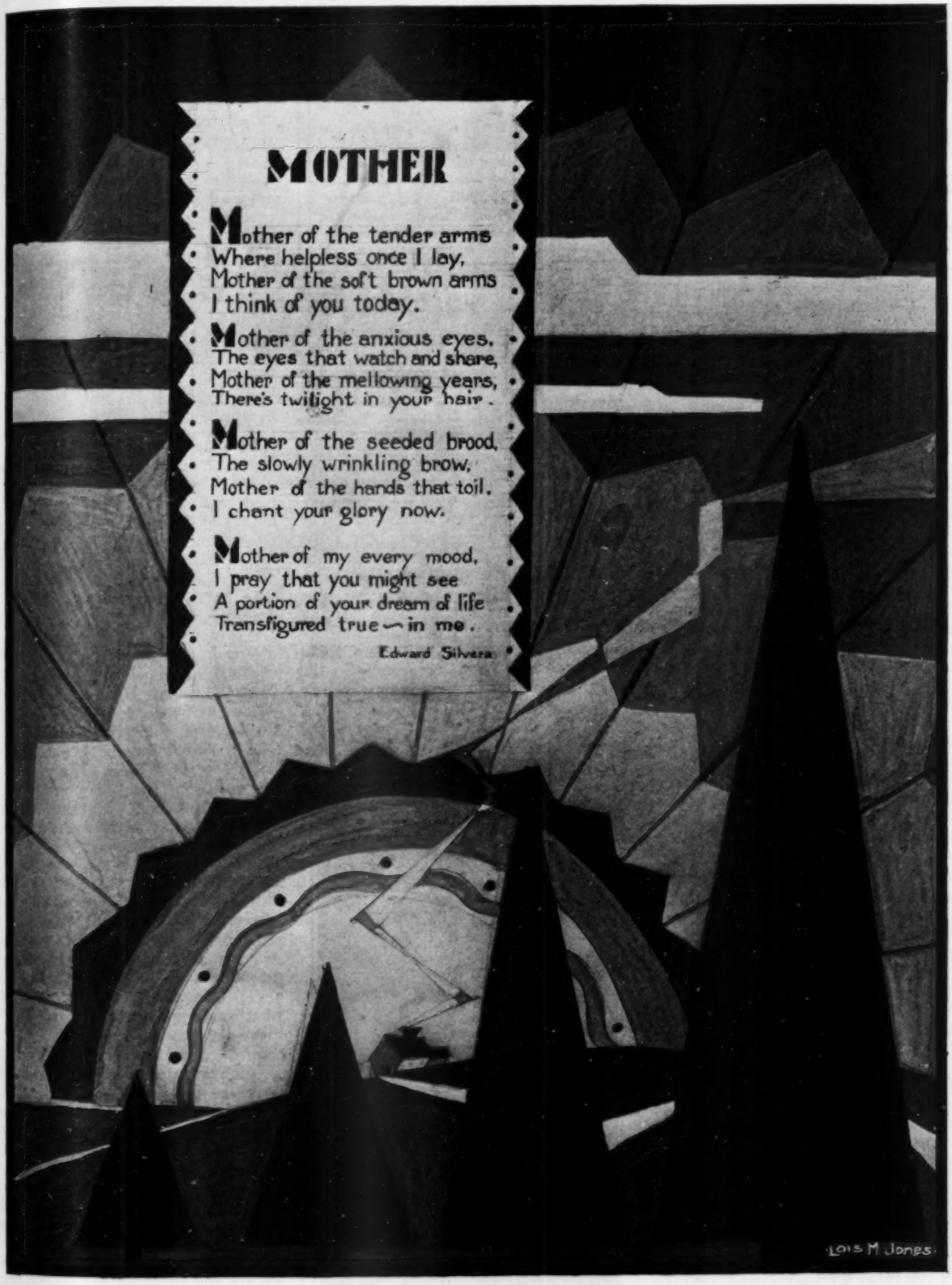
•

What we really would like to live to see would be the three great Races pictured in the nation's geographies, by Paul Robeson, Sun Yat Sen and Calvin Coolidge.

•

After all, let's be fair about it! What would you expect of a town that has the Chicago *Tribune* and the *Herald Examiner* for breakfast every morning?

•


MOTHER
Mother of the tender arms
Where helpless once I lay,
Mother of the soft brown arms
I think of you today.
Mother of the anxious eyes,
The eyes that watch and share,
Mother of the mellowing years,
There's twilight in your hair.
Mother of the seeded brood,
The slowly wrinkling brow,
Mother of the hands that toil,
I chant your glory now.
Mother of my every mood,
I pray that you might see
A portion of your dream of life
Transfigured true — in me.
Edward Silvera
Lois M Jones

The Religion of

CLARENCE DARROW SAYS

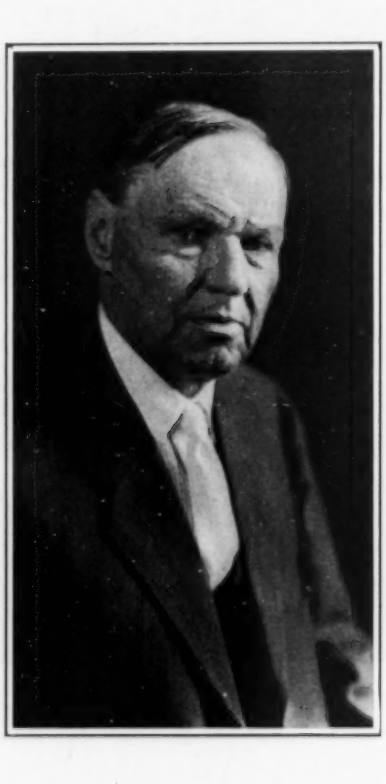
This number of THE CRISIS *is not only devoted to the question of religion among us, but the initial article is by a tried and true friend of the Negro race, Clarence Darrow, who is at the same time a Radical in religion and most other things.*

THE Negroes as a class are the most religious people in America. They are never too poor to raise money to build a new church, and however the white people may feel about wages and race segregation, they are always ready to contribute to a Negro church. I have attended their services on New Year's Eve and other occasions and noted their religious fervor often reaching hysteria. Like most revivals, no word of reason or fact or philosophy is heard. The occasion is a religious orgy. Expressions such as, "Praise the Lord," "Glory Hallelujah" and the like are shouted at the tops of their voices. These words are seldom connected with any comprehensible sentence. If they have no meaning, they at least stir the auditors to an emotion not unlike any other revelry. It is not idle curiosity that draws me to one of these orgies. For many years I have held the opinion that the Negroes are a long-suffering people, and in spite of my own views on religious questions I cannot deny a feeling of satisfaction that for a time they seem to forget their disabilities and troubles. I know that this self-hypnotism is like any other narcotic, dangerous when taken in too large doses. I know that, after the exaltation, depression must come and that the net result is injurious and brings more pain than pleasure.

I would be the last one to interfere with their religious orgies, and I am inclined to believe that for some of the revelers the few hours of forgetfulness are worth the price. But I am interested in the Negro as a "race" or a "people," and cannot avoid the conclusion that their slow and painful struggle for greater opportunities would be made easier if they were less religious. The development of any people is greater in proportion to their dependence on reason, and an ability to face the facts, however hard the facts may be.

Assuming that there is a God, what reason has the Negro to praise him? Is God his friend? If so, why has he made the Negroes the hewers of wood and drawers of water through all the long and dreary past? And why is it that even today men and women of courage and intellect are forced to degradation and humiliation because of the color or fancied color of their skin? God could change it all in the twinkling of an eye. In fact, it was only by his will that this suffering was ever forced upon the black man.

I can understand the causes that made the Negro religious. During his long servitude in bondage he was taught religion. He was closely watched to prevent the growth of any organization that might by chance teach him independence. There was only one place where he and his kind could meet, and this was the church. The masters knew that he could learn no sedition there. Together with other ideas he was industriously taught the text: "Servants, obey your master." The church needed no supervision. It was supported by the whites. Its influence was safe and good. The colored man learned to sing and pray. He was taught his place, and he learned it well. Even after the Civil War, when his legal freedom was assured, the Negro had no place in the leading churches. There were white churches and colored churches, and there could be no common communion even in the worship of God. The white people helped the Negro build his churches, and even his Y. M. C. A.'s, but these were "Jim-Crow" churches and "Jim-Crow" Y. M. C. A.'s, although both worshipped the same God and read the same book. It is not possible that the whites would exclude them on earth but would associate with them in Heaven. Those who believe in excluding them from white churches and white Y. M. C. A.'s will of course expect them to keep their place in Heaven and expect God to treat them no better there. Those Negroes who go to Heaven will go to a "Jim-Crow" Heaven, and of course the whites will take the choice of places in the hereafter as they do now. If there is a God he must know and approve of all of this. It is perfectly plain that if there is a God, and he holds man and his destiny in the hollow of his hand, then this God is white. No one would ever conceive that this God was black. What can the Negro expect of a white God who has already countenanced and approved of his place of servitude through the ages? Will he do any better or differently in Heaven than he has upon the Earth?



Of course it is only fair to say that one great church, the Catholic, does not discriminate against the Negro. This church has earned the respect of the Negro and there is every reason for the tendency of the Negro religionist toward Catholicism. Every observer of the Negro knows that he spends too much of his meager income on the church. In our big cities they are trying to imitate the whites. Not only have some of the organizations succeeded in building elaborate churches, but, I am informed, they have "paid" choirs. While tens of thousands are standing in bread lines, the contributions to extravagant churches go on. It is not easy for an outsider to see how any luxury or extravagance is needed for the worship of God.

The Negroes need almost everything that modern civilization demands. They have but one medical school in all the South. They are almost without hospitals. They have reached the point where they can not much longer rely upon the aid of the whites. They have already come to be competitors of the whites in industry, and even in the professions, literature and art. They must soon go "on their own." Their future progress needs education, opportunity, intelligence and, above all, courage. The Negro, like the rest, must look out for this world. Before he robs himself to increase the extravagance of the church, he should ask the simple question: What has his God and the church done for him?

The American Negro

BISHOP R. E. JONES SAYS

Robert Elijah Jones, Bishop of the Methodist Episcopal Church, represents the best traditions of the Negro pulpit. He is a man of education, trained at Bennett College and Gammon Theological Seminary. He was born in North Carolina in 1872 and has been pastor and editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, *and was elected to the bishopric in 1920. His personal character has been of the highest and his devotion to his church and race unquestioned.*

IF the Negro for any reason whatsoever turns from the gospel of Jesus Christ and organized Christianity, he will not only have turned from the one leader who has been most dominant, persistent and successful in urging his upward way, but he will have at the same time turned from the one organized force which has been his surest help in the past and which is a very present help in the time of trouble and which will be the major force in his attaining ultimately his rightful place in the brotherhood of man. It is easy to find fault with the Christian Church, for it is a man-made institution; but we can find no fault with the spirit, purpose and ideals of Jesus Christ who is after all the crux of the Christian Religion. It should always be kept in mind in our appraising Christianity that it is not necessarily a creed, nor a tradition, nor a book of philosophy. Christianity is in the truest sense the religion of a Person. This Person is primary and the distinguishing point of Christianity from the other religions of the world. So in appraising the value of Christianity we must recognize the personality of Jesus Christ as the one controling force.

The best twelve millions of Negroes on earth, economically, politically, financially and intellectually are the Negroes in America—this in spite of the many handicaps that they face and the needless and inconsistent and thoughtless injustices which they must endure. But in spite of all this, the Negro has exchanged his fetish for the Christian's God; his superstition for the Sermon on the Mount; his ultra and unrestrained freedom in the wilds of Africa for that higher freedom of restraint and self-control. In Christian civilization his needs have multiplied many points and he has been taught to meet these needs. He has embraced the English language; for the drum of the tom-tom and his weird and wild music of the jungle he has given birth to the unmatched, superb, pathetic rhythm of his soul, born in the heat and furnace of suffering. He has awakened from his long night of unemployment to the exacting requirements of the most highly organized civilization on earth. He has become and will become more and more, in spite of barriers and prophecies, a persistent, potential and irresistible power in the life of the Church and in the political life of this great nation, and no social order will have permanent value without the recognition of and the participation of the Negro in that social order. These facts which cannot be disputed are due very largely to organized Christianity which has been free to influence the life of this people. With Christianity came a new sense of social and moral obligations. It has been responsible for many of the reformations; reforms in prisons, social conditions and attitudes of man toward man. Christianity has founded the great missionary societies and this has been more than a propaganda movement. It has been the dynamic of civilization for human uplift.

Jesus Christ was simple, sincere and direct. We think of Him too much in those phases of His life that were meek and lowly, but He could be severe in His denunciation of sin and unrighteousness, unreality in religion and barriers in social orders. He recognized none of the arbitrary distinctions which men have set up. His attitude shows a true democracy. True enough He did not condemn slavery as such, but men have been made free only where His teachings and examples have been exploited. He did not seek to undermine forms of government prevailing in His day, but tyrannies and autocracies have not survived where Christianity has been preached. Someone has well said that Christianity has unintentionally but inevitably been the source of the Chinese Revolution. All tyranny has a right to fear the oppression and disregard of the lowly in the light of the teachings of Jesus Christ. He did not proclaim a new social order, but the upheaval of the present day which is shaking the very foundations of civilization would never have come about had it not been for the vision of men and women expressing the spirit and purpose of Jesus Christ which guarantees to all men equal rights and equal opportunities.

Not only has organized Christianity espoused and promoted equality and freedom, it has done more; it has not only been a spiritual movement but investments of millions of dollars have been poured out by the devotees of Jesus Christ to make workable His plan and philosophy of life. Not only has the church given millions, but it has given more. It is a beautiful page in the chapter of Christian missions which tells the story of Cravath, Braden, George Hubbard and Wilbur P. Thirkield and others who wrought mightily for the Negro and for all oppressed people. Organized Christianity through the leadership of Jesus Christ has blessed all human uplift movements. It takes something of the fanaticism and zeal of religion to face race prejudice, social barriers, economic handicaps, ignorance, superstition and backwardness.

Politics is entirely too practical for righting social wrongs. Giving due credit for all the effort of Abraham Lincoln and the Republican Party in the freedom of the Negro, yet let it never be forgotten that it was the Christian people and the thunderous appeal of the pulpit of America that put the urge into the Republican Party and even into Lincoln.

The Negro has gotten far more out of the Church than he ever has from politics. The Negro's achievement in the political whirlpool is a disappointing and harassing story. He must

never turn loose whatever grip he has upon politics, he must insist upon a man's status in a Republican form of government, but his salvation does not lie along political lines. Whatever contributory force politics may be, it is quite evident that his salvation cometh of the Lord. For the support that the Negro has given the Republican Party and without which the Republican Party would not have been in many instances as dominant as it has been, he has received very, very little in return. As a matter of fact the dealing of the Republican Party with the Negro has been holy mockery, for the Negro turned upon his neighbors in the South and aligned himself with political friends in the North, only to find himself surrounded by unsympathetic neighbors, and, naturally, but lukewarm friends who were too far removed to be of real value. All the Negro has gotten has been empty resolutions, and now and then two or three crumbs of recognition. On the other hand, while the Christian Church has not done all that the Negro desired and maybe in some instances deserved, he has not only been given recognition, but he has been given positions of trust and of honor. The Congregational Church, the Presbyterian Church and the Methodist Episcopal Church along with others have been quick to welcome the Negro within their council, assigning him to important committees, admitting him into the legislative bodies on terms of equality. In the Methodist Church, one-tenth of its law-making, judicial, interpreting council for electing bishops and officers are Negroes. Negroes appear upon every board of that Church. At one time in the directorate, numbering thirty-two, of the greatest religious publishing house in the world, there were five Negroes; there are at present four out of thirty-two. This body controls millions of dollars. What would be the social life, the economic life of the Negro if we were to take from him the positions that have been given him by organized Christianity? Who are the socially prominent, well-housed and by comparison, well-paid individuals in Negro life? Answer: they are the religious leaders; men and women who have been educated and then immediately called to positions of responsibility and of remuneration.

The artistic temperament expressed in music, art and literature so far as the Negro is concerned comes of his religious spirit. His work-day songs do not represent him quite so nearly as do his spirituals. As a matter of fact the Negro sings his spirituals as his work songs, even as he sings them in war and peace. They have brought him before the foot-lights as has nothing else.

Green Pastures is a great play, very largely because the whole cast is Negro. No one will claim that the author of Green Pastures was moved by any devotion to Christianity or to religion. Likely enough he intended, and to a remarkable degree, did record the spiritual fervor of a certain type of Negro, now fast passing away. But the success of Green Pastures is due very likely to the transferring, on the part of the cast to the stage, of the every-day religious life of the Negro and the religious fervor interpreted more particularly and more especially in the spirituals that are sung. This is what makes Green Pastures distinctive. Some day a full cast of white people may attempt to present Green Pastures. If they do, it will be a hazardous undertaking for only as they interpret the deep, sub-conscious feeling of the Negro will the play be a success; but even then there will be those who recognize discrepancies.

The Editor of the CRISIS wishes to know what Christianity has accomplished for the Negro. It has given him a start in education in a most remarkable way and at a time when others stood off. It has given the Negro chance to learn the technic of organization in cooperative Negro church life, even yet the strongest in numbers, in continuity of administration of any organized life among Negroes. The Christian church through organized Christianity has developed leaders, and the greatest leaders of the Negro race until very recent years have been religious leaders. Organized Christianity has influenced the financial life of the Negro. It has been the inspiration of many of his business enterprises and has been the occasion of the success of many. In teaching the Negro how to build churches, he has been taught how to build banks and other commercial establishments. Religious life has taught him the power of cooperative effort; it will teach him even more distinctively the way of his salvation. Organized Christianity has been a source of his political strength. It has been the means of his social uplift, of his refinement, in his contacts with men. It is doing this today and more. Anyone who is at all familiar with the Race life will know that even now the Christian church, that aggressive, persistent group determined that every man shall have his chance for life, liberty and the pursuit of happiness, is in the forefront. But more than all else, the Christian church has kept alive the spark of hope and is keeping alive today the spark of hope.

We are passing through a test period. The laboratories lend emphasis to the present age. All religions are being tested, Christianity is being tested. The Negro has not lost faith in religion because he has had to fall back on his own interpretations of the life of Christ and the revealed Word.

The Christian church and the American flag potentially offer the Negro all he wants, all he desires. They will meet his needs in the everlasting fight against race prejudice, against discriminations of every sort, against the injustice of segregation, against lynching. The Negro race is in its natural element when it is in the atmosphere of religion. It is a race of mystics—if we accept the definition of Rufus M. Jones of Haverford College who says that the mystic is the person who insists on a somewhat wide arrangement of first hand acquaintance with real or direct experience other than that which is confined to operation of the five or more special senses. The spiritual significance of the Negro is emotional, but his emotions run deep. He is patient in suffering, forgiving when oppressed, hopeful in darkness, charitable in poverty, he loves when hated, is trustworthy when under suspicion, orthodox in the midst of heresy, determined though handicapped. Thus he has moved forward with a mystical heart, always fighting when crowded, always looking forward to the ultimate triumph of right. It is this deep, persistent, irresistible optimism in the Negro heart which is born of the Christian church that gives prophecy of his ultimate triumph in his contention for an equal place in the brotherhood of man.

The Editor Adds

Do you believe in God? What do you mean by God? A Powerful Man, a Thought or a Force? Is He all-powerful and, if so, why does He permit Evil? Do you believe that He will change the course of the world in answer to your Prayer? Do you believe that the Jewish Jesus was His son, was born without a human father and could perform miracles like raising the dead?

If you do believe these things, do you admit that some people do not believe them? What would you like to do to these people? Would you like to kill them or put them in jail? Or do you admit that they have a right to their belief?

Finally, is a definite creed or belief absolutely necessary to a church? Suppose a church tried to do good without a creed, would it be a church?

Post-Bellum—Pre-Harlem

By CHARLES W. CHESNUTT

This article appeared first in THE COLOPHON, *the beautifully printed Book Collectors' Quarterly. The Editors of* THE COLOPHON *have given us permission to reprint the article on condition that we protect their copyright and give them credit.*

Mr. Chesnutt writes: "I am very glad to learn that you like the article and have no objection whatever to you reproducing it."

We regard this as one of the most significant literary statements of the season.

MY first book, *The Conjure Woman,* was published by the Houghton Mifflin Company in 1899. It was not, strictly speaking, a novel, though it has been so called, but a collection of short stories in Negro dialect, put in the mouth of an old Negro gardener, and related by him in each instance to the same audience, which consisted of the Northern lady and gentleman who employed him. They are naive and simple stories, dealing with alleged incidents of chattel slavery, as the old man had known it and as I had heard of it, and centering around the professional activities of old Aunt Peggy, the plantation conjure woman, and others of that ilk.

In every instance Julius had an axe to grind, for himself or his church, or some member of his family, or a white friend. The introductions to the stories, which were written in the best English I could command, developed the characters of Julius' employers and his own, and the wind-up of each story reveals the old man's ulterior purpose, which, as a general thing, is accomplished.

Most of the stories in *The Conjure Woman* had appeared in the *Atlantic Monthly* from time to time, the first story, *The Goophered Grapevine,* in the issue of August, 1887, and one of them, *The Conjurer's Revenge,* in the *Overland Monthly.* Two of them were first printed in the bound volume.

After the book had been accepted for publication, a friend of mine, the late Judge Madison W. Beacom, of Cleveland, a charter member of the Rowfant Club, suggested to the publishers a limited edition, which appeared in advance of the trade edition in an issue of one hundred and fifty numbered copies and was subscribed for almost entirely by members of the Rowfant Club and of the Cleveland bar. It was printed by the Riverside Press on large hand-made linen paper, bound in yellow buckram, with the name on the back in black letters on a white label, a very handsome and dignified volume. The trade edition was bound in brown cloth and on the front was a picture of a white-haired old Negro, flanked on either side by a long-eared rabbit. The dust-jacket bore the same illustration.

The name of the story teller, "Uncle" Julius, and the locale of the stories, as well as the cover design, were suggestive of Mr. Harris's *Uncle Remus,* but the tales are entirely different. They are sometimes referred to as folk tales, but while they employ much of the universal machinery of wonder stories, especially the metamorphosis, with one exception, that of the first story, *The Goophered Grapevine,* of which the norm was a folk tale, the stories are the fruit of my own imagination, in which respect they differ from the *Uncle Remus* stories which are avowedly folk tales.

Several subsequent editions of *The Conjure Woman* were brought out; just how many copies were sold altogether I have never informed myself, but not enough for the royalties to make me unduly rich, and in 1929, just thirty years after the first appearance of the book, a new edition was issued by Houghton Mifflin Company. It was printed from the original plates, with the very handsome title page of the limited edition, an attractive new cover in black and red, and a very flattering foreword by Colonel Joel Spingarn.

Most of my books are out of print, but I have been told that it is quite unusual for a volume of short stories which is not one of the accepted modern classics to remain on sale for so long a time.

At the time when I first broke into print seriously, no American colored writer had ever secured critical recognition except Paul Laurence Dunbar, who had won his laurels as a poet. Phillis Wheatley, a Colonial poet, had gained recognition largely because she was a slave and born in Africa, but the short story, or the novel of life and manners, had not been attempted by any one of that group.

There had been many novels dealing with slavery and the Negro. Harriet Beecher Stowe, especially in *Uncle Tom's Cabin,* had covered practically the whole subject of slavery and race admixture. George W. Cable had dwelt upon the romantic and some of the tragic features of racial contacts in Louisiana, and Judge Albion W. Tourgée, in what was one of the best sellers of his day, *A Fool's Errand,* and in his *Bricks Without Straw,* had dealt with the problems of reconstruction.

Thomas Dixon was writing the Negro down industriously and with marked popular success. Thomas Nelson Page was disguising the harshness of slavery under the mask of sentiment. The trend of public sentiment at the moment was distinctly away from the Negro. He had not developed any real political or business standing; socially he was outcast. His musical and stage successes were still for the most part unmade, and on the whole he was a small frog in a large pond, and there was a feeling of pessimism in regard to his future.

Publishers are human, and of course influenced by the opinions of their public. The firm of Houghton, Mifflin, however, was unique in some respects. One of the active members of the firm was Francis J. Garrison, son of William Lloyd Garrison, from whom he had inherited his father's hatred of slavery and friendliness to the Negro. His partner, George H. Mifflin, was a liberal and generous gentleman trained in the best New England tradition. They were both friendly to my literary aspirations and became my personal friends.

But the member of their staff who was of most assistance to me in publishing my first book was Walter Hines Page, later ambassador to England under President Wilson, and at that time editor of the *Atlantic Monthly,* as well as literary adviser for the publishing house, himself a liberalized Southerner, who derived from the same part of the South where the stories in *The Conjure Woman* are located, and where I passed my adolescent years. He was a graduate of Macon College, a fellow of Johns Hopkins University, had been attached to the staff of the *Forum* and the *New York Evening Post,* and was as broad-minded a Southerner as it was ever my good fortune to meet.

Three of the *Atlantic* editors wrote novels dealing with race problems—William Dean Howells in *An Imperative Duty,* Bliss Perry in *The Plated City,* and Mr. Page in *The Autobiography of Nicholas Worth.*

The first of my conjure stories had been accepted for the *Atlantic* by Thomas Bailey Aldrich, the genial auburn-haired poet who at that time presided over the editorial desk. My relations with him, for the short time they lasted, were most cordial and friendly.

Later on I submitted to Mr. Page several stories of post-war life among the colored people which the *Atlantic*

published, and still later the manuscript of a novel. The novel was rejected, and was subsequently rewritten and published by Houghton, Mifflin under the title of *The House Behind the Cedars*. Mr. Page, who had read the manuscript, softened its rejection by the suggestion that perhaps a collection of the conjure stories might be undertaken by the firm with a better prospect of success. I was in the hands of my friends, and submitted the collection. After some omissions and additions, all at the advice of Mr. Page, the book was accepted and announced as *The Conjure Woman*, in 1899, and I enjoyed all the delights of proof-reading and the other pleasant emotions attending the publication of a first book. Mr. Page, Mr. Garrison and Mr. Mifflin vied with each other in helping to make our joint venture a literary and financial success.

The book was favorably reviewed by literary critics. If I may be pardoned one quotation, William Dean Howells, always the friend of the aspiring author, in an article published in the *Atlantic Monthly* for May, 1900, wrote:

"The stories of *The Conjure Woman* have a wild, indigenous poetry, the creation of sincere and original imagination, which is imparted with a tender humorousness and a very artistic reticence. As far as his race is concerned, or his sixteenth part of a race, it does not greatly matter whether Mr. Chesnutt invented their motives, or found them, as he feigns, among his distant cousins of the Southern cabins. In either case the wonder of their beauty is the same, and whatever is primitive and sylvan or campestral in the reader's heart is touched by the spells thrown on the simple black lives in these enchanting tales. Character, the most precious thing in fiction, is faithfully portrayed."

Imagine the thrill with which a new author would read such an encomium from such a source!

From the publisher's standpoint, the book proved a modest success. This was by no means a foregone conclusion, even assuming its literary merit and the publisher's imprint, for reasons which I shall try to make clear.

I have been referred to as the "first Negro novelist," meaning, of course, in the United States; Pushkin in Russia and the two Dumas in France had produced a large body of popular fiction. At that time a literary work by an American of acknowledged color was a doubtful experiment, both for the writer and for the publisher, entirely apart from its intrinsic merit. Indeed, my race was never mentioned by the publishers in announcing or advertising the book. From my own viewpoint it was a personal matter. It never occurred to me to claim any merit because of it, and I have always resented the denial of anything on account of it. My colored friends, however, with a very natural and laudable zeal for the race, with which I found no fault, saw to it that the fact was not overlooked, and I have before me a copy of a letter written by one of them to the editor of the *Atlanta Constitution*, which had published a favorable review of the book, accompanied by my portrait, chiding him because the reviewer had not referred to my color.

A woman critic of Jackson, Mississippi, questioning what she called the rumor as to my race, added, "Some people claim that Alexander Dumas, author of *The Count of Monte Cristo* and *The Three Musketeers*, was a colored man. This is obviously untrue, because no Negro could possibly have written these books"—a pontifical announcement which would seem to settle the question definitely, despite the historical evidence to the contrary.

While *The Conjure Woman* was in the press, the *Atlantic* published a short story of mine called *The Wife of His Youth* which attracted wide attention. James McArthur, at that time connected with the *Critic*, later with *Harper's*, in talking one day with Mr. Page, learned of my race and requested leave to mention it as a matter of interest to the literary public. Mr. Page demurred at first on the ground that such an announcement might be harmful to the success of my forthcoming book, but finally consented, and Mr. McArthur mentioned the fact in the *Critic*, referring to me as a "mulatto."

As a matter of fact, substantially all of my writings, with the exception of *The Conjure Woman*, have dealt with the problems of people of mixed blood, which, while in the main the same as those of the true Negro, are in some instances and in some respects much more complex and difficult of treatment, in fiction as in life.

I have lived to see, after twenty years or more, a marked change in the attitude of publishers and the reading public in regard to the Negro in fiction. The development of Harlem, with its large colored population in all shades, from ivory to ebony, of all degrees of culture, from doctors of philosophy to the lowest grade of illiteracy; its various origins, North American, South American, West Indian and African; its morals ranging from the highest to the most debased; with the vivid life of its cabarets, dance halls, and theatres; with its ambitious business and professional men, its actors, singers, novelists and poets, its aspirations and demands for equality — without which any people would merit only contempt—presented a new field for literary exploration which of recent years has been cultivated assiduously.

One of the first of the New York writers to appreciate the possibilities of Harlem for literary purposes was Carl Van Vechten, whose novel *Nigger Heaven* was rather severely criticized by some of the colored intellectuals as a libel on the race, while others of them praised it highly. I was prejudiced in its favor for reasons which those who have read the book will understand. I found it a vivid and interesting story which presented some new and better types of Negroes and treated them sympathetically.

The Negro novel, whether written by white or colored authors, has gone so much farther now in the respects in which it was criticized that *Nigger Heaven*, in comparison with some of these later productions, would be almost as mild as a Sunday School tract compared to *The Adventures of Fanny Hill*. Several of these novels, by white and colored authors alike, reveal such an intimate and meticulous familiarity with the baser aspects of Negro life, North and South, that one is inclined to wonder how and from what social subsewers they gathered their information. With the exception of one or two of the earlier ones, the heroine of the novel is never chaste, though for the matter of that few post-Victorian heroines are, and most of the male characters are likewise weaklings or worse.

I have in mind a recent novel, brilliantly written by a gifted black author, in which, to my memory, there is not a single decent character, male or female. These books are written primarily for white readers, as it is extremely doubtful whether a novel, however good, could succeed financially on its sales to colored readers alone. But it seems to me that a body of twelve million people, struggling upward slowly but surely from a lowly estate, must present all along the line of its advancement many situations full of dramatic interest, ranging from farce to tragedy, with many admirable types worthy of delineation.

Caste, a principal motive of fiction from Richardson down through the Victorian epoch, has pretty well vanished among white Americans. Between the whites and the Negroes it is acute, and is bound to develop an increasingly difficult complexity, while among the colored people themselves it is just beginning to appear.

Negro writers no longer have any difficulty in finding publishers. Their race is no longer a detriment but a good selling point, and publishers are seeking their books, sometimes, I am inclined to think, with less regard for quality than in the case of white writers. To date, colored writers have felt restricted for subjects to their own particular group, but there is every reason to hope that in the future, with proper encouragement, they will make an increasingly valuable contribution to literature, and perhaps produce chronicles of life comparable to those of Dostoievsky, Dumas, Dickens or Balzac.

Sister Caroline Sexton

By EUGENE M. B. LEE

This is a true description of actual occurrences. Names and places are fictitious. The writer is a student at Columbia University.

YEARS ago the Rev. Mrs. Caroline Sexton was cheered as a "Queen among the Singers in the Theatres." So she was until that mighty day when Jesus washed her sins away and sent her as a sweet "gospel Christmas gift to the people." Her conversion was something more than a simple act of repentance; it was the dedication of a life to campaigning against Sin and Satan. Happy day, when God led her from the stage to the pulpit. There she promptly bloomed into "the pleasing wonder of the age in spiritual rapture and fervour."

In the early days of her holiness the Rev. Mrs. Sexton tired of the colorless life of a Christian. She longed for the fanfare of the circuit even though she had sworn away from it. Then a brand new idea occurred to her. If the Devil used floating buttocks, crooning saxophones, and red hot rhythms to entice sinners to hell, could not God employ these instruments in the upbuilding of his kingdom? The vision was father to the act. She succeeded in recruiting a saxophonist from the road. Gradually she built up a small party including a contralto vocalist, a pianist and a violinist. These likewise dedicated their lives and talents to God.

Something more than a year ago, the conjugal relations of the Sextons were aired through the press much to the moral injury of Mrs. Sexton. After the first stench of scandal had died away there followed suddenly a deluge of explanations and confessions in which the Rev. Mr. Sexton, evangelist, was made to appear as the culprit. Then all was quiet for a while until during a tussle with Sin and Satan down in Richmond, Virginia, Mrs. Sexton almost came to blows with the local pastor in whose sanctuary she was performing. Once more the headlines screamed to the edification of God's instrument and to the mortification of her adversary. Immediately twice as many sinners as before became concerned about the eternal life and the tussle was renewed with howling success to the glory of God. "Just get the people talking; that's all that's necessary. It may be good talk, or it may be bad. So long as it's talk, it's all right." The efficacy of this formula is proved by her still larger and more imposing successes among the elect in Birmingham, Jacksonville and way stations. For these glad triumphs no less a person than Mr. Jimmy Jackson, busy press agent for the "Race's Greatest and Only Woman Evangelist," is largely responsible.

At the beginning of a recent city campaign Sister Sexton began by praying for the "success of this campaign against Sin and Unrighteousness," that the church might be edified, that those who were spiritually indifferent, that those whose souls were unsaved might be brought over on the Lord's side. Meanwhile her musicians played slowly and softly "Abide with Me." She dropped her earnest face from heaven and clapping her hands joyfully, cried "Holy, holy." On this cue the orchestra switched powerfully into the strains of "Holy, Holy, Holy." All stood. Some sang. Others listened, amazed, astounded. The pianist and violinist were doing their stuff. The saxophone obligato was perfectly captivating. Human voices. Melody and rhythm. Holy jazz. Caroline knew their feelings. Many times before she had seen it happen. She called out, "I want all Christians to shake hands as you sing. All who love your Jesus, just shake in good fellowship with Christ." Get together Church of God. Christian unity. Tremble, sinner, tremble. Sing everybody. "God in three persons. Blessed Trinity . . . " The service was underway.

The pastor was called on to lead us "in our morning meditation." This he proceeded to do accompanied by the piano playing and a few persons humming "Sweet Hour of Prayer."

"Amen, Amen." The entire orchestra began to play "I Need Thee Every Hour" and the pastor returned backstage. Caroline, reassuming command advanced stiffly to front center, and calling her callous voice and strong arm into action, rushed straight into the fray. Again the music was simply irresistible, seductive. Sacred jazz. The crowd patted their feet, jerked their shoulders and sang. Caroline was in her glory. Doubtless she recalled former stage riots which almost equalled this. She pranced, pricked her ears, then strutted and swayed back and forth on the rostrum, now with her hands akimbo, now with her right arm swinging, keeping time. Her pink scarf and white cape dipped and bobbed synchronously up and down with her every movement. Occasionally her voice, crass and hard like a blues singer, rose way above the music. "Hum the last verse." She ordered and the congregation meekly subsided. And as they hummed she was satisfied. "Bless your name. Ain't that sweet," she cooed.

A solo "What Would You Give in Exchange for Your Soul." A short dark girl in a plain blue dress and white middy sang. Her voice was soft, she slurred freely, tossing her head and moving her hips slightly. She scored. "You just sing it," encouraged someone. Another from the floor yelled, "O sing it." "Go on, child." Before the girl had quite finished Caroline danced to the front and led the congregation through the chorus twice. "O what would you give sinner," she pleaded. "What would you give backslider; you hypocrite . . . "

She renewed her trail across the platform, pointing her finger at the crowd "Every christian, every child of God, if you feel the spirit, ought to say 'praise the Lord.'" God has blessed this meeting for four days. I am glad I am happy, and that I can say praise the Lord. Somebody is asking how long I'm going to be here. I have a letter asking me to come to Brooklyn. The folks in Jacksonville are wondering when I am coming back to them. I just say I don't know. I can't go other places 'til I slow down up here. God is using sister Sexton." She stopped and stood strong. "I am going to stay here 'til I leave. I shall not be moved." The orchestra tuned in.

"There are persons here this morning who have had prayers answered during the past week. Will those people raise their hands. Now will you stand up and testify? Just say a word for God, tell what he has done for you."

A sister from Delaware told that she had consecrated twenty cents on Wednesday night and that she had found five dollars in the grocery store on the following morning. Another spoke of consecrating two cents to God. Her reward was to be paid a long standing debt of two dollars. She had given up hope of ever getting her money back. A sister descended from the choir loft to tell a long consecration story. It was marvellous to hear her speak of the high interest rates paid by the divine bank. Two or three others testified, one right after another. Christian usury.

The orchestra broke off this part of the program with "The Old Rugged Cross" as Caroline explained that she was getting ready to receive the day's consecration. She advised all members and friends to "try God" by giving at least ten cents and asking a blessing. She extended her hands palms down, and five hundred heads bowed in consecration and song. Presently the tune grew louder and shifted to "Abide With Me." The crowd raised their heads and chimed in. "Glory to his name."

The Rev. Mrs. Caroline Sexton laid aside her soft pink scarf. She stood before her hearers in a plain white dress with a wide cape. Open Bible in hand, she advanced as if to preach. "Who is your God"? she queried. "At this time false prophets are in the land. Some are worshipping Baal, some are worshipping money, some other idols. She flustered. Her lips quivered. She bawled, "I've a Message from the Lord, Hallelujah." The orchestra snatched the tune and the congregation joined in as before.

Caroline looked her old self again. "Exodus, twenty three. Thou shalt have no other Gods before me. The people were rebellious against Moses like they do today when things don't go like they want them to go. While things are rosy they serve my God. There are some Devils in here now," she stormed, pointing to the rear of the hall. "They want to overthrow their leaders. There are some like those who do not believe in the miraculous conception, in other words, the virgin birth of Jesus. When Moses, servant of God, came down from the mountain of Sinai, he found the people worshipping idol gods. Amen. There are some churches that are not serving the true God. Amen. O yes, some people sit down and figure out all sorts of ways to make money. Their money is their God. O Calvary, is your pastor your God? O sister, is your husband your God? Thou shall have no other gods before me, for I the Lord thy God am a jealous God." She moaned.

An old christian soldier stamped and shouted. All sang heartily. "Do you want my God. O sinner, O backslider, will you come." She rested. "Let me see the hands of all those who are christians this morning. Now will all sinners raise their hands? Will you stand? Will you come? Jesus is looking down from the windows of glory to see you give your hearts to him." She frowned and wrung her hands nervously.

Three came crying. "Hallelujah! Praise the Lord. They are rejoicing in Heaven this morning."

Rev. Mrs. Caroline Sexton returned to the platform and flopped into a seat. Tired. She had been busy continuously for nearly two hours.

Fighting the Color Bar in England

By HERBERT J. SELIGMANN

ENGLAND is fighting the color bar, which is the English name for what Americans know as "Jim Crow." Under the leadership of a group of prominent people there has been formed the "Joint Council to promote understanding between White and Colored People in Great Britain." Its Secretary is Mr. John P. Fletcher, of the Society of Friends, who has long been a friend of the N.A.A.C.P. and has been kept in close touch with what we are doing in the United States.

One of the most effective first steps of the Joint Council has been to procure opportunity for colored men in the world of sport, specifically for colored boxers. Under the influence of the Joint Council, the National Sporting Club has abolished its unwritten law barring colored boxers, and as a consequence, two Negro boxers, Lawrence Gains and Al Brown have recently won decisive and clean-cut victories. Gains was referred to by several sports writers as the best heavy-weight boxer in Great Britain.

Mr. Fletcher and his group are embarking on a campaign to procure the adoption of the capital N, in the printing of Negro in Great Britain, and are also opposing the showing of "The Birth of a Nation" film by reason of its unfair and prejudice-provoking representation of the Negro. They are, too, trying to see to it that colored people visiting the British Isles are properly treated in hotels and places of public accommodation.

Writing in the *Daily Express* of London, March 4, 1931, Trevor C. Wignall refers to the activities of the Joint Council under Mr. Fletcher's leadership and says in part:

"The National Sporting Club had an unwritten law which definitely barred coloured fighters. The man responsible for this was Johnson, who broke his bond, but the rule went by the board at Leicester last Tuesday, for the N.S.C. were part-promoters of the Gains-Smith bout. Jack Johnson had more to do than any one else with the feeling that has arisen against prominent white men being opposed to coloured fighters, but I would like again to say distinctly that even Johnson was more sinned against than sinning. I knew him well, and I am still convinced that he would have been a different individual if he had not been spoiled by white men and women who so sickeningly fawned on him.

"I remember one day trying to climb to a flat that he had leased in Shaftesbury Avenue. I had to fight my way past people who deserved to be prosecuted for the manner in which they were kowtowing to Johnson. White men and women swelled the head of the heavy-weight champion of that day, so that when I hear complaints now of the behavior of coloured boxers—even of one like the semi-savage Siki—I tell the physicians to turn about and heal themselves. I can recall the time when I would not eat from a plate handed me by a coloured person. Then, in two or three countries, I lived among them, boxed with them, played cricket and football against them. My bias soon departed.

"This is not to say that I would be a supporter of all and every black-and-white fight. On the contrary, the majority should be thoroughly examined before they are given the beginnings of publicity. Yet is it not strange that the very contests that put boxing on the map as a big and social spectacle were between blacks and whites? The first was that when Peter Jackson fought Frank Slavin at the old National Sporting Club, and the other was that when Langford met Bill Lang at Olympia. It was the latter that gave us the big fight as we know it today. It was promoted by the famous Australian, Mr. Hugh D. McIntosh, and it was more like a society function than anything that had preceded it.

"Aaron Brown (the Dixie Kid) was never barred. There was a fighter, if you like. And free way should now be given to Lawrence Gains, of Toronto. He cannot win a Lonsdale belt, or even a recognised British championship, unless the regulations are changed, and that, I submit, is a sufficient penalty for his hue. I make no secret of the fact that I like Gains. I admire his modesty, and particularly do I admire his great cleverness. He is today the best heavyweight boxer in Great Britain, and, as such, he should be afforded opportunities of displaying his gifts before all who care to pay to see him."

The world's bantam-weight champion, Al Brown, also distinguished himself in a bout at Newcastle on the night of March 23rd. A reporter for the *Evening Standard* states that "the champion appeared content in most of the rounds to provide a boxing lesson," and goes on to say: "He featured a left lead that was delivered with piston-like precision and amazing rapidity. There was class in every movement made by Brown. Even when Parker had gained his objective of getting to close quarters, Brown punched with double the power of his rival, besides employing variety in his glove work that was not possessed by the Wearsider." In the early part of the match Brown's boxing is described as being "nothing short of devastating."

These illustrations taken from the world of sport, show that a determined movement is under way in Great Britain to oppose the color bar; that the bar has already been relaxed in the boxing world; and that the British cousin of the N.A.A.C.P., if the Joint Council can be so named, is on the way to accomplishing a part of its objectives which are given as follows: "To make a study of the misunderstandings and difficulties arising from colour prejudices. To deal wisely with cases of colour bar as they arise. To encourage personal contacts. To encourage wider appreciation in Great Britain of the contribution of coloured people to human welfare."

Two Men of Negro Blood

GEORGE W. LUCAS

Two widely separated men of Negro blood have died recently. One in New Orleans, and one in West Africa. We are giving the life story of both of these great leaders.

FREQUENTERS of the N.A.A.C.P. conferences will now look in vain for Dr. Lucas's familar presence, his tall figure, with broad high shoulders, his mass of white hair contrasting with his dark skin, his cordial smile, His sudden death at his home in New Orleans on January eleventh comes as a shock to us all. We shall miss him more than we like to think. No conference will be complete again.

We have thought of Dr. Lucas as a Louisianian, so wholly did he enter into the life of his adopted state, but he was born at Giddings, Texas. The family soon moved to Waco where he was educated at Paul Quinn College. He graduated from medical school in 1910, and practiced for three years in Texas. Then, in 1910, at the death of his father, he went to New Orleans. He married Frances A. Nesby, settled down in this new city, and before long had built up an excellent practice.

New Orleans, with its French background, he found more friendly to the Negro than Texas had been, but even in New Orleans conditions were changing. The French population was not augmented by immigration, while whites and Negroes from other parts of the country poured into the city. The French element, white and colored, kept to itself, and the newcomers were aggressively conscious of race lines.

Dr. Lucas soon joined the branch of the N.A.A.C.P. and in 1921 became its president. He led the fight against the segregation ordinance passed by the city. This ordinance was clearly unconstitutional, the denial of the right of a city to so segregate its citizens having been decided in the Louisville case of 1917, but the white people of New Orleans thought they could put over such legislation by placating favored Negroes, and also by making opposition expensive. They misjudged the branch and its leadership. For the first time in the history of the city the colored people, French and American, united in opposing the legislation. After moving from one court to another, the validity of the ordinance came before the Supreme Court of the United States. Their decision was against the city ordinance.

The fight cost the Negroes of New Orleans ten thousand dollars. Their branch president declined to receive any money from the national office. "This is our battle," he said. "We can and must pay for it ourselves."

George W. Lucas

In 1927, Dr. Lucas was elected a member of the Board of Directors of the N.A.A.C.P. He was one of that great line of doctors, beginning with Dr. Charles E. Bentley of Chicago, and Dr. F. N. Carodzo of Baltimore, who have served the Association with courage and devotion, and at great personal sacrifice. It is men like this who make the belief in the Negro's power to win to full manhood a living thing.

"This is a pleasant city to live in," Dr. Lucas said to me as I sat at his table three years ago, solicitously cared for by his hospitable wife. "The races mingle in the streets and think nothing of color. Negroes are in the trades with white men. I'm as safe here as I would be in New York. When you send me out into the country to investigate a case—that's different."

His wife looked at me anxiously and nodded. It was the first time I had known we were sending her husband into danger. But I saw as he spoke that George W. Lucas would go into the country to investigate whenever the occasion needed him.

"The white man in this city," Dr. Lucas went on, "is kindly disposed—as long as you agree with him. He hates the N.A.A.C.P. because it has a settled policy that he can't change. And yet," he went on, "I've always believed that any man worth while respects courage, whether he sees it in one race or another."

If this be true, then among the citizens who are mourned this year in the city of New Orleans, none will command greater respect than George W. Lucas.

MARY WHITE OVINGTON.

CASELY HAYFORD

THE Hon. Casely Hayford, M.B.E., M.L.C., Barrister-at-Law of the Gold Coast, British West Africa, died August 11, 1930, at Accra. He was the son of the Reverend J. De Graft Hayford, who was the nephew of the Omanhin, that is the Paramount Chief, Kweku Attah of Cape Coast. His grandfather was James Hayford, at one time Government Resident at Coomassie, Ashanti. Casely Hayford's mother was a daughter of the late Hon. S. C. Brew by his wife Christiana Plange of Accra.

He was trained at the Wesleyan High School, Cape Coast, then at Fourah Bay College, Sierra Leone, and finally at Cambridge University, England. He was a member of the Inner Temple, London, and was called to the Bar in 1896. Soon after he returned to the Gold Coast to practice.

During his career as a Barrister he proved of invaluable assistance in helping to elucidate problems relating to Gold Coast Customary Laws and Institutions. He was the Leader of the Gold Coast Western Province Bar, and was the author of the following well-known books, some of which are authorities upon the subjects of which they treat: "Gold Coast Native Institutions," 1903; "Ethiopia Unbound," 1911, and "The Truth About the West Africa Land Question," 1913. He also wrote many pamphlets.

He was a member of the Deputation to the British Colonial Office on the Forest Bill in June, 1912, and was appointed a member of the Legislative Council of the Gold Coast in September, 1916. In June, 1919, he was made an M.B.E., (a member of the Order of the British Empire), and His Excellency Brigadier General Sir F. G. Guggisburg, Governor of the Gold Coast, said in presenting the medal:

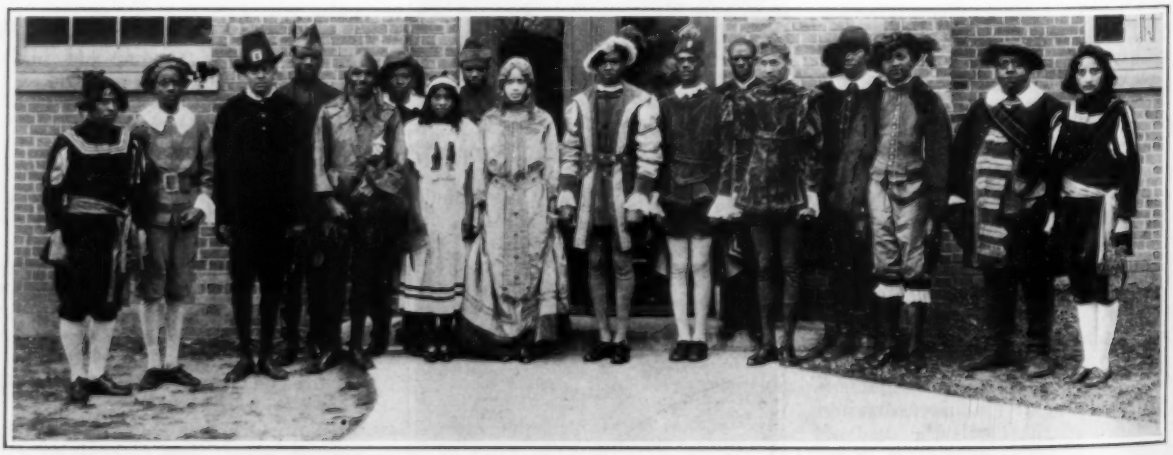
Casely Hayford

"It is not only an honour to me to present this decoration to Mr. Casely Hayford, but it is a personal pleasure for me to do so as he is an old friend of mine and personally well-known to me. I know that besides being a fine Barrister and a brilliant author, he is a man who takes the deepest interest in his own country, and is always willing to bring to the notice of the Government any reason for discontent that may arise and come to his notice. I don't say that the Government has not had in the past, and possibly in the future will not have, some passage of arms with Mr. Casely Hayford, but I think that he realizes—and I think that all the Native Members of this Council realize—that the Government is making every effort really and truly to represent the people of this country."

Mr. Hayford was instrumental, in conjunction with his friend, Dr. Akinwade Savage, M.B., C.H.B., of Nigeria, in promoting the Conference of Africans of British West Africa, which has now become the National Congress of British West Africa.

On the occasion of his death a special edition of *The Gazette* was published by the Colonial Secretary's Office lauding Mr. Hayford. The *Nigerian Spectator*, a native paper, said:

"Mr. Casely Hayford came from a distinguished family on the Gold Coast whose characteristics were tenacity of purpose and dourness. These characteristics were even more marked in Casely. He defended the interests of his people in the Legislative Council of the Gold Coast, in which he served as a member for over twenty years, with vehemence and yet without rancour and bitterness, and no member of the Legislative Council was more useful to the Government and the people than Mr. Casely Hayford. No Gold Coast Government committee on public affairs was complete without him, and on public platforms he was constantly appearing to defend the interests of his people or lead them in a crusade in defence of their rights. Within the last few years a number of highly cultured and gifted young men have stepped into the arena of public life on the Gold Coast. These young men are great assets to their country. They lead by sheer force of intellectual power and wide culture, and are proving themselves worthy sons of a country that has produced men like Edward Bannerman, Prince Brew of Dunkwa, Grant, De Graft Johnson, J. P. Brown, John Mensah Sarbah and Casely Hayford. Faced with this new invasion of intellectuals old leaders like Casely Hayford had their work cut out to pull their own weight. It was a difficult task, but Casely Hayford succeeded in placing himself at the head of the new leaders of thought. His influence and ability tended to check hasty actions and his country benefited greatly by his mature experience. God buries his workers, but His work goes on."



Shakespeare's "Twelfth Night" at Shaw University. *Page* 201

Georgia, and a well-known poet, has been awarded a scholarship by the General Education Board. He will pursue a year of graduate study at the University of Southern California.

Morehouse College has won the Pentagonal League debating supremacy for the second year. The debates have been held against Howard, Knoxville, Talladega, South Carolina State and Shaw.

Morris Brown University of Atlanta, Georgia, under President William A. Fountain, has begun a campaign to raise $100,000, which the General Education Board has promised to supplement with $41,000. This is an A. M. E. School and they propose to buy a new site and erect a modern plant.

William Harper, falsely charged by a white woman with assault and robbery in Norfolk, Virginia, has been acquitted by a jury at his second trial. At the first trial, he was found guilty and sentenced to death. He was finally acquitted through the testimony of the white man who had spent the night with the accusing white woman.

Bennett College for Women at at Greensboro, North Carolina, is beginning a campaign to secure $250,000. This money, if raised, will be supplemented by $250,000 by the General Education Board. The President, David D. Jones, has just been initiated into the Phi Beta Kappa at Wesleyan University, Connecticut, twenty years after graduation.

The students of Shaw University in March played Shakespeare's "Twelfth Night." This is the second production of the Shaw University Players and was quite successful.

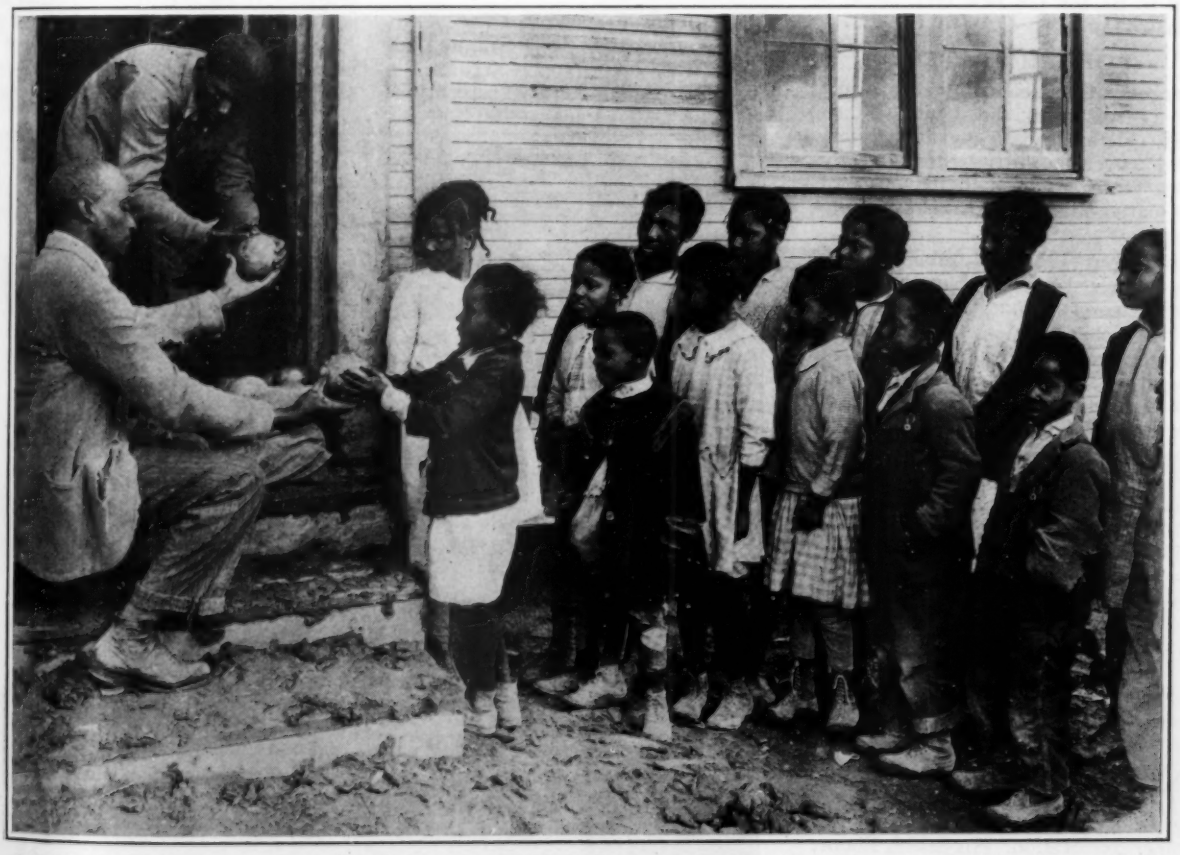
In the presence of official representatives of 36 sister colleges and co-operating religious organizations, as well as hundreds of alumnae and friends, Spelman College, the only fully accredited college for Negro women, celebrated its 50th anniversary on April 11. The celebration which began on April 10 with an athletic meet, an alumnae assembly and reception, came to a climax on Saturday, April 11, with formal Founders Day exercises in Sisters Chapel, and was concluded on Sunday, April 12 by anniversary services at which Dr. Rush Rhees, president of the University of Rochester, preached the sermon.

The Spelman-Rockefeller family, which has long been interested in the college, was represented by John D. Rockefeller, 3rd. It was in honor of his great-grand-parents, Mr. and Mrs. Harvey D. Spelman, of Cleveland, Ohio, that the institution was given the name of Spelman three years after its founding in 1881.

The continued interest of the Rockefeller family was further shown by the receipt of a letter by President Florence M. Read from John D. Rockefeller, Sr., who said he was "happy to feel that of all the investments which we have made as a family Spelman stands among the best."

In his founders day address Dr. Julian H. Harris, of the Faculty of Medicine of the University of Chicago, and one of the foremost colored men of science, declared that the Negro race had a great opportunity through their own schools to make a great contribution to civilization.

"Let us take advantage of the opportunity of being set apart and separated from everyone else," he said. Let us profit by the white man's mistakes. In our colleges and universities, we have a tremendous opportunity. With our faculties let us work out a system of education that is fundamental not merely copied from the white man's. Let us manage our churches, not neces-



A Generation of American Citizens Denied Education and Fair Chance to Earn a Living. They Are Receiving Oranges From the Red Cross.

Sergeant George B. Powell

sarily like the white man does, but so they will be what Jesus Christ intended them to be—powerful influences in our moral and spiritual life. Let our business world be honest and full of integrity, bringing happiness to everyone with whom it comes in contact. Let our social life be broad and sympathetic, intellectual and refined, moral and stimulating. Let us be ready when the world turns to us for the new civilization it needs so badly."

BORDER STATES

Sergeant George B. Powell has just been retired from the United States Army. He has had an enviable military record, covering thirty years, and for fifteen years has been in the office of the Quarter-Master General, Washington.

Girl Scout Troop, Number 66, has been organized among colored girls in Prince George County, Maryland, by Captain Nellie P. Moss. At first they had difficulty in getting registration and recognition but a few white girl scout leaders aided and they have finally been recognized.

Dr. Charles H. Wesley, who has been doing research work in England under a Guggenheim Fellowship, has returned to Howard University. He is studying slavery in the West Indies, prior to 1870.

Dr. Abram L. Harris, head of the Department of Economics of Howard University, has received a grant from the Social Science Research Council for work on the relation between Negro finance institutions and business enterprises.

Alfred F. Nixon of Washington, D. C., received the Master of Science Degree at Chicago University at the summer convocation. His field is Botany and he will study for his Doctorate at Cornell.

MIDDLE WEST

At the Second Baptist Church of Columbus, of which the Reverend E. W. Moore is pastor, the Women's Auxiliary, beginning with 50 cents cash, fed 6,177 colored men, 217 white men, 77 colored women, 2 white women, and 172 children from the 17th of December until the 27th of February. Most of the cash donations came from its own members. Lodging was also furnished and an Employment Bureau in constant operation.

The father of Penelope Johnson, of Columbus, Ohio, is a graduate of Wilberforce University and her mother of Virginia Seminary. Penelope is fourteen and for six years she has studied the violin under Oscar Kreauter. She will finish the Junior High School in June and then continue her studying.

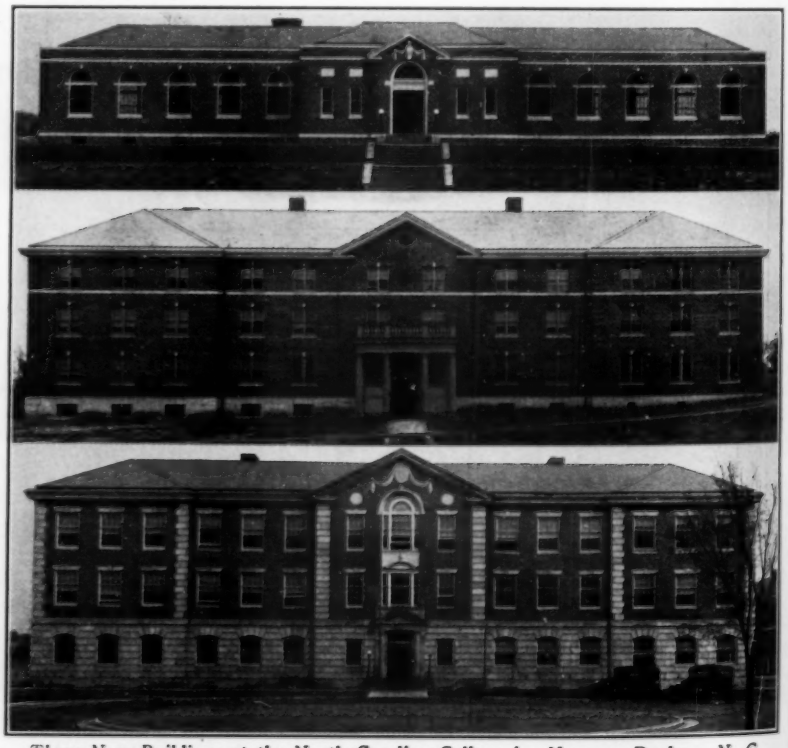
Recently, the Symphony Club of Central Ohio, under Miss Stella C. De Selm, Supervisor of Music in the Public School System, gave a concert in Columbus with 170 musicians. As soloist of the occasion, she chose Penelope Johnson. A large number of parents protested but Miss De Selm insisted and her music teacher, although he lost some white pupils, continued to give the girl lessons.

Miss Johnson played "The Concerto," Number 9, of De Beriot and her playing was, according to critics, "a thoroughly satisfactory* performance and merited the salvos of applause and the many flowers, blossoming and verbal, that she received." She was brilliantly accompanied by Charles Wesley Walton, Jr.

Edward C. Berry, founder of the Berry Hotel, Congress Street, Athens, Ohio, is dead at the age of 76. He was born in Oberlin and early came to Athens and worked in a restaurant. Finally, he established a restaurant of his own and in 1892 built the Hotel Berry, which he continued to conduct until he sold it in 1893. It was for years one of the most famous small hotels in the country.

When the Mormons settled Utah there were a number of Negroes with them. Apparently none of these were ever allowed actually to join the Mormon church and Negroes have received very little sympathy from the Mormons. However, now and then, the descendants of these Negroes have found friends, and recently Gail Martin, editor of the *Western Mineral Survey*, has manifested much interest in the local Negro group at Salt Lake City.

Martin was born in Chicago and educated at Northwestern University and has been in Salt Lake City for twelve years. Martin was attracted to Negroes by his love for their music and is a member of the local branch of the N. A. A. C. P. He has done much to make for racial understanding by presenting Negro artists to the public and



Three New Buildings at the North Carolina College for Negroes, Durham, N. C.

Springtime at Palmer Memorial Institute, Sedalia, N. C.

increasing their interest in the local meetings of the N. A. A. C. P.

E. B. Jourdain, Jr. has been elected to the Board of Aldermen of the city of Evanston, near Chicago. He was a candidate in a gerrymandered district long subject to boss rule. He received 1,895 votes against 1,500 votes for the second candidate, and 817 for the third candidate. Jourdain was supported by professors and students in Northwestern University, as well as by the mass of the colored people.

Colored women of Chicago organized to support the candidacy of Mayor A. J. Cermak. Miss Marjorie Kemp was President and Mrs. Pearl C. Tate, Executive Secretary. At a banquet held April 2 with 700 persons present, they presented the candidate with $500 toward his campaign expenses.

The Cincinnati Model Homes Company, founded by the late Mr. Schmidlapp of Cincinnati has just made its annual report. The company has both white and colored tenants. They find that during the last year their losses in vacancies were 1% in the colored groups and 13% in the white groups; their losses by default of payment, two and two-tenths of one per cent among the colored and one and eight-tenths per cent among the white. They find that three times as many whites move as Negroes. The Co-operative Grocery had receipts of $21,991, which was $5,383 less than 1929. The gross profits were 20% and the customers' received on their purchases, 8% rebate.

"With reference to unemployment we properly confined our question to the year 1929. In 63 families, or 33.5% of the total, 66 individuals lost through unemployment a total of 883½ weeks representing a loss in wages $16,969, or $269.32 in that year per family, or $5.30 per week per family affected. In the above figures are included the losses by 15 women who in all lost 150 weeks and in wages $1,605."

Of 188 heads of families, all but 4% carried insurance varying from $40 to $4,500. The combined insurance on 175 heads of families averages $849 per family. The average sick benefit insurance amounts to $11.84 per week for 111 families.

In the four main colored groups, the occupations and earnings of heads of families were as follows:

30	chauffeurs with an average	$25.27 per week	$758.10
22	laborers with an average	22.32 per week	491.04
19	porters with an average	21.05 per week	399.95
13	in domestic service with an average	20.05 per week	266.50
6	janitors with an average	24.17 per week	145.02
5	cooks with an average	30.60 per week	153.00
4	post office service with an average	32.62 per week	130.48
4	clergymen with an average	20.75 per week	83.00
4	moulders with an average	28.50 per week	114.00
3	mechanics with an average	27.33 per week	81.99
3	hod carriers and bricklayers	47.00 per week	141.00
3	gardeners with an average	18.33 per week	54.99
3	truck drivers with an average	22.30 per week	66.90
23	miscellaneous occupations	23.74 per week	546.02
142			$3,431.99

The average wage of these 142 families was $24.17 a week. In 41% of the families, the income was supplemented by the earnings of the wives, which average $10 a week, and 15% adult children were working, earning at an average of $12 a week.

SOUTHWEST

J. J. Cullinan, a white citizen of Houston, Texas has made a gift of $130,000 to build a hospital and nurses home for Negroes as a memorial to his son.

The Dunbar Colored High School of Little Rock, Arkansas has been admitted to membership in the North Central Association. It has a Junior College of 125, a high school of 1,250, and a faculty of 40.

MIDDLE SOUTH

The Alabama State Teachers' Association, which met in Birmingham during the 1st of April, has issued their first year book on "Negro Education in Alabama in 1930-31."

The Baldridge collection of 300 paintings of African scenes and types was recently bought and presented to Fisk University.

The Negroes of Memphis have protested against a white man building a grocery store in a restricted Negro subdivision. They declare that there were plenty of stores already, and presented a petition with fifty-one signatures. Then won their case.

The Third Annual Festival of Music and Fine Arts at Fisk University

At the Ham Show, Fort Valley N. and I. School, Ga. Messrs. George A. Towns, W. E. B. DuBois, Wallace Battle and Henry Hunt. Mesdames Hunton and Hunt.

was held in April. Among those who took part were the Jubilee Singers, under the direction of Mrs. Henrietta Myers, the Men's Glee Club of 30 under John W. Work, and the Mozart Society of 60, under Roy Francis Brown. It is rumored that Mr. Work's Glee Club, after this year, will be disbanded.

After trying three times to lynch George Smith, accused of assault upon a white girl, the mob was successful April 18, at Memphis, Tennessee. No arrests have been made.

FAR WEST

According to the final decision of Judge Walter S. Yates of the Supreme Court, there is no authority by which Park Commissioners and employees of Municipal bath houses can provide separate facilities for Negroes. This decision came as the result of a two-year old suit instituted by Mrs. Ethel Prioleau against the Director of the Exposition Bath House and Swimming Pool, Los Angeles, California, who had denied Mrs. Prioleau's children the privilege of using the swimming pool.

Adolphus Kelly Stroud, a senior student at Colorado College has been initiated in the college chapter of Phi Beta Kappa. In 1929 he won the Perkins scholarship prize of $400.

In the April CRISIS, we published an appeal from a colored prisoner in Washington, asking for $15 for transportation to take advantage of his parole. We are glad to say that $18 has been contributed and acknowledged by Clarence E. Long, Superintendent of Washington State Penitentiary.

Dr. J. J. Whittaker of Pasadena, California, became interested in raising silver foxes in 1923 as a diversion. He has his foxes on a thirty-acre ranch of his own in San Bernardeno, California, and has incorporated a company.

George James Fleming, a colored student at the University of Wisconsin, has just been elected to Phi Beta Kappa. He was elected to Phi Kappa Phi several weeks ago. He has been one of the editorial writers on the *Daily Cardinal,* the college daily paper, and is a member of Sigma Delta Chi, honorary journalistic fraternity.

He won first place last year in the Frankenberg Oratorical Contest which had a prize of $100, and represented the University of Wisconsin at the Regional Oratorical Contest at Northwestern University, where he took third place on his oration, "American Apostasy," a very challenging oration dealing with America's failure to carry out her democratic ideals in relation to the Virgin Islands, Haiti and Santo Domingo.

EUROPE

Art work from 6 Negro schools has been collected and sent to Germany where it will become a part of the permanent American Education Exhibit.

Dr Geza Roheim, anthropologist and psychoanalist of Budapest has announced the findings of a study conducted among the natives of Australia. Among other statements, he says that "It is a mistake to classify the savage races as primitive," and that "All the native Negroes in Australia are essentially civilized."

We have mentioned Jacob Wainwright, the faithful servant of David Livingston. Wainwright was one of the faithful three who attended Livingston's dying hours, and it was he who inscribed his master's name on the tree under which Livingston's heart was buried. Disguising the body as a bale

A Traffic Cop. Harlem, New York City.

of cotton, he and five companions, carried it to the coast and Wainwright accompanied it to England. He was, with Henry M. Stanley, Sir John Kirk and others, one of the pall bearers at Westminster Abbey when the remains were buried there in 1874. Wainwright died in Africa in 1888 and was buried on land belonging to the London Missionary Society. At the instance of the Moravian Church in Winston-Salem, North Carolina, a tablet was prepared and cast in dull finished brass. It will be taken to Africa by Dr. A. J. Keevill, the British Moravian Medical Missionary, and be used to mark Wainwright's grave.

E. Torday, the eminent anthropologist, lectured in London in March. He says that the West African is a democrat to the core and makes the will of the people prevail over autocracy and that African Kings were much restricted in their prerogatives. He declares "Africa is pregnant with a new world, and if all goes well, will give birth to a new culture thoroughly African but different from that of the past."

The International Overseas Exposition opened in Paris May 7, and will remain open until September. There are 2,000 natives from the French colonies and a great many visitors. Josephine Baker has been elected Queen of the Colonial Section.

AFRICA

Provision for the institution of scholarships has been made at South Africa Native College, Fort Hare by the Transkeian Territories General Council. Scholarship funds have been provided among the colonies of Timberland, East Griqualand, and Tembuland. Professor D. T. Jabavu, member of the faculty of Fort Hare College has recently published a booklet on "Native Taxation" which sets forth a comparison of the benefits derived by Europeans and natives from taxes.

A loan of 32 million dollars has been sanctioned by the French Chamber of Deputies for the improvement of railroads and seaports in Equatorial Africa. A portion of these funds will also be used in improving sanitation and hygienic conditions of native laborers.

Haile Selassie, Emperor of Ethiopia has sent two products of native Abyssinian craftsmanship to the United States. One is a Bible covered with silver and gold, and the other is a cross which contains many intricate designs.

Heaton Nicholls, leader of the Natal branch of the South African Party, and a member of the Select Committee of the House of Assembly which for more than two years has been engaged in the consideration of General Hertzog's Native Bills, said in a recent speech that agreement on these bills was now in sight. The agreement would provide for the domination of Europeans for an indefinite time; that the Natives would become either a black proletariat which would eventually assimilate with a dwindling white population, or the blacks would develop into a "Bantu nation."

Queen Tebogo, widow of Chief Sekgoma Khama and mother of Chief Seretse, ruler of the Bamangwato tribe of South Africa, died recently at Victoria Hospital.

Color and the League of Nations

By MILTON S. J. WRIGHT

Recently the news despatches have told of the attempt of white Americans at Heidelberg University, Germany, to exclude a black American student from the student social club established for foreigners. This the University authorities refused to permit. The author of this article is the student in question and sent us this paper before the occurrence.

IT was interesting to see and hear various persons including British and French subjects openly express the opinion that, "The League of Nations is a British-dominated instrument to increase and secure the political power of Great Britain;" or to hear a German or Austrian assert that "Monsieur Briand's proposed United States of Europe is merely a diplomatic scheme on the part of France to balance British domination in the League, and to insure French political supremacy on the continent."

There were also expressions from natives of India, Palestine, and Egypt against what they termed as the "unscrupulous," "imperial," "snake-in-the-grass" British administration in their respective native lands. It was not altogether easy for one to understand the true attitude of the white British rulers of New Zealand toward the natives of that land, when one of these white New Zealanders eloquently stated that the whites there are champions of, and are greatly interested in the welfare and general advancement of all socially depressed peoples—"But!—we (the whites of New Zealand) most heartily endorse whatever attitude or steps are taken by the great British Empire — regardless!" The "But" statement was an expression of whole-hearted loyalty and patriotism to the mother country.

A Hindu in his characteristic dress, and with all of the earnestness and sincerity that he could command, expressed the opinion that "the darker step-children of the white nations are fast becoming of age and are growing more and more restive and discontent with robbing themselves and their children to pay homage to foreign white rulers. They are asking—yea demanding! more to say and do about their own land and welfare." He further declared that unless more honesty and sincerity of purpose are employed in the political workings of both the League and the Briand Proposal, they will prove to be just two more "hum-bug organizations."

It happened that among these groups of students there was only one Negro, myself, hailing from the "Land of the Free and the home of the Brave." It remained for me to speak for and answer questions concerning the black peoples of the entire world. I was kept as busy filling speaking engagements, meeting discussion groups, and telling and explaining about the American Negro as a minister with portfolio. There were almost no end to questions concerning Negroes—their social, economic, political, religious, educational, and other factors affecting their conditions in the United States as well as elsewhere. Despite the international atmosphere of Geneva, the sight of a black man there did not fail to attract much attention and demand a second or third piercing look from most passers-by. In instances I was mistaken and even introduced as "a delegate" from Haiti, Liberia, Abyssinia, and even India.

Among many of the German-speaking students I was known as "Der Schwarze Prinz von Harlem" (the black prince from Harlem). On one occasion when I was the guest of a group of French and German students at "La Bavaria," to tell them about student-life among Negro college students in America. "Son Excellence" M. Nicolas Titulesco, first delegate from Roumania, and president of the Assembly of the League, who was being entertained at the next table, by a group of diplomats, evidenced great interest in what I was saying. ("La Bavaria" is a very popular cafe in Geneva frequented by League officials.)

There were also a number of white American students among these teacher-student groups in Geneva. They too, expressed opinions pro and con the League, the Kellogg Pact, and other problems and questions raised. Curiously enough, the writer never once heard a one of these Americans try to justify lynching, racial segregation and discrimination for which their country is so infamously famous. It was noted that at least one or two of these "cosmopolitan" white Americans were frequently in the company of their one black fellow-countryman in Geneva.

After making what the newspapers kindly styled "the speech of the evening" at a dinner-dance at the International Club, I was approached and requested by two young American ladies to dance with them. The first of these was a native of the state of Alabama. During the dance she told of the participation of some of her relatives in the activities of the Ku Klux Klan in her state. "But I'm different," she said, "I really like colored people." Later when I was leaving Geneva I was accompanied to the depot by two Americans, and one of these, a white native of Texas, insisted on carrying my heavy suitcase. What a whale of difference in attitude distance seems to make!

Although many tickets for the sessions of the Assembly were given to white Americans through the American Consulate in Geneva, they were always "just out of tickets" when I applied. But thanks to the goodness of the Liberian delegate, Dr. Antoine Sottile, the lone black American was given a permanent ticket to the sessions of the Assembly and Council. This ticket entitled him to a seat in the Tribune Diplomatique Section of the Assembly hall which contained the very best seats for visitors. Here sat members of the families of delegates, and honored guests of the League. Some of the other Americans waxed green with envy as they stood in a long line waiting and hoping to secure tickets which would admit them to seats in the gallery, and saw their black fellow-countryman enter through what was called "the first-class entrance." It was difficult for them to appreciate how a thing like that could possibly happen. The presence of a jet-black man in the Tribune Diplomatique Section did not fail to attract the attention of the delegates and officials of the Assembly. At least twenty-five or thirty of them, including Monsieur Briand of France, shook hands with me and inquired whence I came. Representatives from Haiti, Liberia, and India, asked that greetings be conveyed to the Negroes in the United States.

Of the one hundred and twenty or more delegates seated in the Assembly-hall there were fewer than half a dozen Negro representatives. There were about two from Haiti, and one from Liberia—(and these were mulattoes). Of course there were the Indian and Abyssinian delegates who also represented dark-skinned peoples. The darkest complexioned delegates

(*Will you please turn to page* 210)

N. A. A. C. P. BRANCH ACTIVITIES

By ROBERT W. BAGNALL, Director of Branches

BRANCH CAMPAIGNS

The Akron, Ohio Branch has just concluded a campaign conducted by Mrs. Daisy E. Lampkin, which resulted in $643.00 and the gaining of many members. Among the prominent members enrolled in the campaign are the Hon. Myers Y. Cooper, former Governor of Ohio, Hon. Lloyd Weil, Mayor of Akron, a congressman, thirteen judges, the prosecuting attorney, the sheriff and three representatives, a state senator and a member of the lower house in the Legislature.

Miss Doris Fleming and Miss Sadie Brooks were the prize winners in the campaign.

Mr. Emmer Lancaster is President and Mrs. Artee Fleming Secretary of the Akron Branch.

cipal speaker and 110 workers have agreed to canvass in the campaign.

The District of Columbia Branch is closing a campaign to greet Mr. J. E. Spingarn, the Association's President, with 2,000 members. Every member received a letter urging him to secure 10 members and promising that in doing so his name would be placed on an Honor Roll to be sent to Mr. Spingarn. The Secretary of the Branch, Mr. A. S. Pinkett, writes that "between December 1st, 1930 and April 14, 1931 our record shows that we actually collected $1,766.30 and will pass $2;000 and hope to reach $3,000. The Ladies Service Group in Washington will give a Springtime Frolic on May 8th." Miss Emma G. Merritt is President of this Branch.

Springfield and messages were received from New Haven and Newport. Problems affecting the welfare of the race in New England were discussed and a temporary organization formed with Rev. G. R. Waller as temporary President and Miss E. W. Gray, temporary Secretary.

A Missouri State Conference was organized at Kansas City under the direction of William Pickens, Field Secretary. The temporary officers are: President—Rev. E. S. Redd, Hannibal; Vice President—Mr. John L. Love, Kansas City; Secretary, Mr. F. S. Smith, Kansas City.

Mr. Pickens on Field

Up to the time of the Annual Conference, Mr. Pickens will be working in Kansas, Nebraska, Oklahoma, and

N. A. A. C. P. Popularity Contests

Miss Sadie Brooks
Second Prize
Akron, Ohio

Dr. G. H. Brooks
Campaign Director
Montclair, N. J.

Miss Doris Fleming
First Prize
Akron, Ohio

The Director of Branches is trying to prove that ubiquity is possible. He is conducting at this time campaigns in Newark, Jersey City, Plainfield, New Jersey, Mount Vernon, N. Y., and is organizing a campaign in Brooklyn, N. Y., working night and day. The total goal of these Branches is $5,000. In addition, he has assisted Springfield Mass., in its campaign for $1,000 and Hartford, Conn., in its campaign for $500. The Springfield Branch recently gave a banquet at the Charles Hotel to celebrate a merger of local organizations with the Branch and to inaugurate the campaign. Mr. Bagnall was the prin-

Many Branches are now engaged in campaigns. Some are using the contest method. Most of them are organizing teams of ten workers, each with a team captain. The team members pledge to bring in $10.00 each. Their work is supervised by the captains and the Campaign Director.

Regional Conferences

A New England Conference of Branches was organized April 10th and 11th, at Springfield, Mass., with the Director of Branches in charge. Delegates were present from Boston, Providence, Worcester, Hartford,

Iowa, stimulating the Branches t greater activity.

Miscellaneous Branch Activities

The Hot Springs, Arkansas, Branc is working to elect two members of th Board of Education who have pledge themselves to support the cause o better schools for Negroes. Dr. H. H Phipps is President of the Hot Spring Branch.

The Norfolk, Va., Branch made a fin record in the William Harper Cas where they defended a Negro con demned to death for rape of a whit woman.

Postscript
by W. E. B. DuBois

RELIGION

WITH all the differences expressed in our symposium, there is to the careful reader a certain underlying sense of unity. Mr. Darrow, despite his keen logic, is a kindly critic. He does not say a word against the work of social uplift, which, as Bishop Jones points out, has so largely made the Negro church its center. On the other hand, Bishop Jones stresses considerably matters of creed, dogma and belief, which Mr. Darrow thinks worse than superfluous. But even Bishop Jones does not base his real argument upon these things; but rather upon what the Negro has done in economic, educational and artistic advance, through the church.

What is the unity of thought and action that we can gather from all this? It is that the Negro church, quite outside the matter of creed and belief, has been and is a center of social uplift. That if it will drop the attempt to *force* men, who are willing to work with them, to believe matters which they not only do not believe but regard often as absurd; if it will stop cheap theatrical propaganda, it may attract the mass of sincere thinking Negroes and become a greater and more efficient center for the emancipation and uplift of the American Negro.

The hitch, of course, in this conclusion lies in the fact that so many sincere people would be perfectly willing to give up everything which the church stands for rather than its dogmatic interpretation of truth. So long as these people dominate Christianity within and without the Negro race, thorough reform is impossible.

MORDECAI JOHNSON

THE vindication of Mordecai Johnson at Howard is the first scrimmage of a great and critical battle for the Negro race. It was to be expected that Emmett Scott, Secretary-Treasurer of the institution, together with politicians, like Congressmen Wood and Perry Howard, would seek sooner or later to dominate this institution. The first attempt has failed, but there will come other attempts. The Federal Government ought and must support Howard University, but it is the duty of the students of Howard, of the graduates of the University, and of the general public, to see that this control does not degenerate into political wire-pulling and grafting. We can be sure that this will never happen as long as Mordecai Johnson is President, and it is a great triumph that he remains in this position by the will of the public, the University and the Trustees.

IDA WELLS BARNETT

THE passing of Ida Wells Barnett calls for more than the ordinary obituary.

Ida Wells Barnett was the pioneer of the anti-lynching crusade in the United States. As a young woman in Memphis, she began her work and carried it over the United States and even to England. She roused the white South to vigorous and bitter defense and she began the awakening of the conscience of the nation. This work has been easily forgotten because it was afterward taken up on a much larger scale by the N. A. A. C. P. and carried to greater success. But our thanks are due to the pioneer and we remember with pleasure that she was among those who called and attended the National Conference of 1909, which resulted in the founding of the N. A. A. C. P.

THE N. A. A. C. P.

THE 21st Annual Report of the N. A. A. C. P. covering the Year 1930 has been issued. It is a pamphlet of 72 pages and a worthy record of the year's work. It begins with the Parker case; then outlines our work for legal defense and our opposition to discrimination in travel and residence. It ends with publicity in lynching and personal references to our officers and staff. The Annual Report of The Crisis fills the last four pages. The cost of the Report is 25c and it may be had at this office.

FIFTY YEARS OF TUSKEGEE

IN May, 1881, Booker T. Washington arrived at Tuskegee to start a school for which the Legislature had appropriated $2,000 a year. In July, Olivia A. Davidson of Ohio and a graduate of the Massachusetts State Normal School at Framingham arrived to help him as Assistant Teacher. On this foundation Tuskegee was built. It has since done much for the Negro race and it is fitting that the President of the United States and other great citizens should join in its jubilee. But the success of Tuskegee is not due to a realization of the program which is usually associated with its name. Tuskegee started out to be a school and as a school it has done excellent and never-to-be-forgotten work. It is still doing that work. To this original program there was gradually added, because of its wide popularity, a proposal to train Negroes primarily as workers in Southern industry and as farmers and farm-laborers. This program has never been accomplished. The number of graduates of Tuskegee who have become farmers and artisans is small. The facts have never been published, but it is certain that the large majority of Tuskegee graduates have become teachers and professional men with a smaller number in business. Some of the graduates and numbers of the former students have worked as farmers and artisans, but they have found in most cases that surrounding economic conditions were too much for them. The condition of affairs in the rural districts of the South has discouraged the Negro farmer. The new industrialization of the white South has pushed the Negro artisan closer and closer to the wall, particularly since in most cases he has been politically disfranchised. All this is not the fault of Tuskegee Institute. It is the fault of those persons who planned the industrial and educational program which for a time was so closely associated with the names of Hampton and Tuskegee. Today a new era has come and new economic plans must be made.

MR. HOOVER AND THE NEGRO

A SOCIAL worker writes me as follows:

"An individual who is rather closely

connected with the Republican Party has asked me to tell him what specific things can be done by President Hoover and the present administration, during the next two years, which would cause the Negro to feel more kindly towards the administration."

I shall, therefore, set down what, according to my conception is, the Debit and Credit account of Herbert Hoover toward the Negro race:

Herbert Hoover to the American Negro, Debtor:

1. To encouraging the purchase and manipulation of Southern delegates to the Republican Convention.
2. To backing the organization of a "Lily-White" Republican Party in the South and consenting to the punishment of dishonest black politicians, while allowing dishonest white politicians to flourish and dictate appointments.
3. To refusing usually to consider in appointment to public office any person of Negro descent no matter what his merits or accomplishment.
4. To appointing as Commissioner of Labor, Doak, the head of a Trade Union which does not allow Negroes to join and who has long been busied in West Virginia in driving Negroes out of decent employment.
5. In defending the Red Cross for its discrimination in Mississippi Flood relief and suppressing the material facts found by his own colored investigating committee.
6. For refusing to appoint a Negro upon the Haitian Commission.
7. For appointing a white man as Minister to Haiti, and a special white ambassador to the coronation of the Emperor of Ethiopia.
8. For deliberately insulting the people of the Virgin Islands.
9. For refusing during his term of office to say a single word against lynching or in defense of the political, civil and social rights of the American Negro.
10. For Jim Crowing colored Gold Star Mothers.
11. For insisting on the nomination of Judge Parker for the Supreme Court.

Credit

1. For promising to evacuate Haiti.
2. For removing Russell from Haiti.
3. For sending a Civil Governor to the Virgin Islands.
4. For appointing Charles Johnson on the Commission to Liberia.
5. For refusing to notice the clamor which followed Mrs. Hoover's social recognition of Mrs. De Priest.

These are the facts as we see them. We leave the conclusions to the President's friends.

DISCRIMINATION AGAINST BLACK CITIZENS

THERE are in the United States 69 Land Grant colleges. Those in the North can be attended by students of any color. But in 17 Southern states there are separate white and Negro institutions. Among those institutions are divided various Federal funds known as Land Grant and Morrill-Nelson Funds, Smith-Hughes Funds, and other Federal donations, chiefly for agricultural and vocational education. The total amount of these funds distributed in the 17 states amounts to $6,175,997 a year.

The proportion of Negro inhabitants in these states in 1920; the total amount of money received by Land Grant institutions, and the amount given to Negroes and whites, together with the proportion which the amount given to whites bears to the total, is given in the accompanying table.

States	Proportion of Negroes, 1920	Total Land Grant Funds	Land Grant Funds for Negroes	Proportion of Funds given Negroes
Alabama	38.4%	$393,479	$21,660	5.5%
Arkansas	27 %	332,578	14,140	4.2%
Delaware	13.6%	182,094	10,500	5.7%
Florida	34 %	242,179	26,822	11 %
Georgia	41.7%	352,680	16,667	4.7%
Kentucky	9.8%	377,210	7,250	1.9%
Louisiana	38.9%	406,098	22,264	5.4%
Maryland	16.9%	244,587	10,000	4 %
Mississippi	52.2%	380,262	41,392	10.8%
Missouri	5.2%	423,098	4,025	8 %
North Carolina	29.8%	403,420	18,835	4.6%
Oklahoma	7.4%	480,689	6,300	1.3%
South Carolina	51.4%	357,459	63,254	17.6%
Tennessee	19.3%	385,444	12,000	3.1%
Texas	15.9%	556,562	20,167	3.6%
Virginia	29.9%	371,346	32,683	8.8%
West Virginia	5.9%	286,812	11,354	3.9%
Total	24.9%	$6,175,997	$339,313	5.5%

These figures have been abstracted from a Federal Report on the Land Grant colleges which appears to us deliberately arranged for the purpose of hiding the above facts. However that may be, the fact that the United States distributes annually $6,175,997 to Land Grant colleges, and yet of this sum gives only $339,313 to the black population which forms in these states a fourth of the population, is a proof of race discrimination on the part of the Government which most civilized people would think impossible in a government with the faintest desire of being ordinarily just and honest.

THE ABBÉ GRÉGOIRE

ON the 20th of May, 1831, there died in France, Henri Grégoire, one of the great friends of humanity and particularly of the Negro race. He was born in France, December 4, 1750, of peasant origin, and educated as a priest. He attended the States-General at the beginning of the Revolution and was among the first to join the Third Estate. He presided at the permanent sitting of sixty-two hours, while the Bastille was being attacked, and under the new Constitution was elected Bishop of Blois. He advocated the abolition of the Monarchy but refused, as the Revolution developed, to abjure his religion.

During the Constituent Assembly, he evinced a great interest in the emancipation of Negroes, and it was he who made the motion which gave free colored men in the French Colonies the same rights as whites. Afterward, he became a member of the Legislature and of the Senate, and resigned his Bishopric after the Concordat. He opposed Napoleon but nevertheless was made a Count of the Empire and an officer of the Legion of Honor. During Napoleon's reign, he withdrew to England and Germany but returned in 1814. After the second restoration, he was expelled from the French Institute and forced into retirement but continued his writing up to the end of his life in 1831.

Grégoire was a devout Catholic and at the same time a staunch Revolutionist and lover of mankind. At the time of his death the Catholic Archbishop of Paris refused him Extreme Unction but it was given him by an Abbé in defiance of the church. His funeral was celebrated in a Catholic church, although the Clergy absented themselves. Students dragged the funeral car to the cemetery of Mont Parnasse, followed by nearly twenty thousand people.

His great literary work which interests us as Negroes, is his "De la littérature des Nègres; ou Recherches sur leurs facultés intellectuelles, leurs qualités morales et leur littérature: suivi de notices sur la vie et les ouvrages des Nègres qui se sont distingués dans les sciences, les lettres et les arts."

(Will you please turn to page 212)

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State of New York, } ss.:
County of New York, }

Before me, a Notary Public in and for the State and County aforesaid, personally appeared Irene C. Malvan, who, having been duly sworn according to law, deposes and says that she is the Business Manager of THE CRISIS and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form to wit:

1. That the names and addresses of the publisher, editor, managing editor and business manager are:

Publisher—The National Association for the Advancement of Colored People, 69 Fifth Ave., New York, N. Y.

Editor—W. E. B. DuBois, 69 Fifth Avenue, New York, N. Y.

Managing Editor—W. E. B. DuBois, 69 Fifth Avenue, New York, N. Y.

Business Manager—Irene C. Malvan, 69 Fifth Avenue, New York, N. Y.

2. That the owners are: The National Association for the Advancement of Colored People, 69 Fifth Ave., New York, N. Y.; Mary White Ovington, Chairman Board of Directors, 69 Fifth Ave., New York, N. Y.; Walter White, Secretary, 69 Fifth Ave., New York, N. Y.

3. That the known bondholders, mortgagees and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear on the books of the company as trustees or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown is 19,000.

IRENE C. MALVAN,
Business Manager.

Sworn to and subscribed before me this 24th day of March, 1931.

Frank M. Turner, Notary public, Queens Co. Clks. No. 2868. N. Y. C. Clks. No. 330. Reg. No. 27221. Commission expires March 30, 1932.

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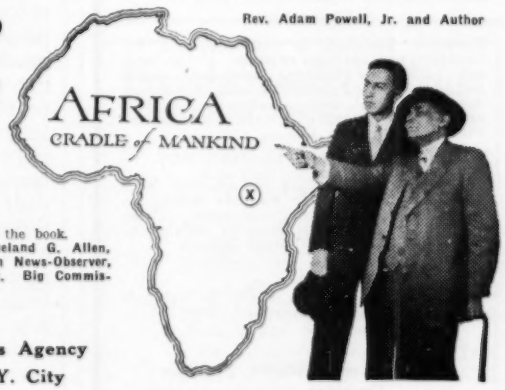

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Color and the League of Nations

(*Continued from page* 205)

on the floor were those from Abyssinia and India. An Indian, after looking over the group of delegates, remarked, "If the seats here were justly distributed according to the proportion of light and dark-skinned peoples in the world, the proportion of representatives—so far as color is concerned — would almost be reversed." The presence of the "colored delegates" was particularly conspicuous and caused much comment from the visitors. There were no prouder or more stately-looking delegates there than "Son Excellence, M. Dantes Bellegarde" from Haiti, and "Major-General, His Highness the Maharaja of Bikaner," a ruling prince in India.

The crowded hall listened with intense interest to the many and long addresses of the various delegates before the Assembly. Only one of the Negro delegates addressed the Assembly. This was M. Bellegarde of Haiti, who was the fourth delegate to speak. He spoke with great force and eloquence for about one hour, and was loudly applauded both before and after his address. Among other things, M. Bellegarde said, "Peace and happiness are needed by all, but to attain them international co-operation is needed. First of all we must have co-operation between the individuals of a nation; then we must have co-operation between the various social classes; we must have co-operation between nations, and we must have co-operation between races." He also called attention to the constantly growing economic and commercial domination by the United States of America, and the good and bad effects that it has had and is having upon the rest of the world,—particularly the smaller and weaker nations.

One wonders if this great League, championing the causes of world peace and understanding among the peoples of the earth, is any more than another factor for the assurance of the permanent supremacy of those peoples who are "dyed in the wool" believers in the theory of "the divine right of White Supremacy." History shows that the white nations in their dealings with each other have little regard for truth, honesty, or word of honor; and their dealing with peoples of other cultures and races have been characterized by unscrupulous greed, deceit, cruelty, and imperialism. For the most part their general attitude has been, and to a great extent is still that any man

(*Will you please turn to page* 212)

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CRISIS SCHOOL DIRECTORY

Color and the League of Nations

(*Continued from page* 210)

whose skin is not white, is not civilized, is a mere infidel or heathen and hence altogether unworthy of being considered as a possible equal with a white man in any respect. Of course now the members of this almighty white race have invaded every possible independent native territory, proclaimed protectorates—against the protests of the natives, and have horse-whipped or shot down those who dared to resort to active protest, calling them rebels; or they have sent a "white Jesus" to the natives by spies or robbers disguised as missionaries. But in both cases the whites have claimed and taken practically all of the land and other possessions—including even the personal liberty of these poor peoples in return for the paternalistic care and the "white God" that they have given.

For a crime somewhat similar to this (but not a third so bad) Germany is now being made to "pay 'til it hurts," but who will pay for the many black crimes of white peoples to colonial heathen natives, and how? The (white) League apparently takes for granted that it is quite a natural situation, and that the world can rest forever in undisturbed peace while nearly two-thirds of the human population of the world cry under imperial suppression by cunning, lying, and cheating white rulers. Do black peoples count at all in world affairs other than mere economic goods? The writer is still asking as he asked from one end of Geneva to the other: "What can the black peoples of the earth hope for from this League of Nations?"

Postscript

(*Continued from page* 208)

This was published in Paris in 1808 and two years later was translated by the Secretary of the American Legation and printed in English in Brooklyn. It is an inquiry into the intellectual status of Negroes and also an account of fifteen Negroes and mulattoes distinguished in science, literature and art. It was the first and most thoroughgoing defense of the Negro intellect by a European.

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I have tried upon several occasions to have my son to come to see me. I sent him his fare to come to see me in my illness. But this man will not allow him to leave his farm. I am now well up in years, and this is the only child that I have in the world. He was my dependence to help me live. But now I am deprived of any assistance from him.

My son was a soldier in the late World's War. I sent him his discharge papers that he may be able to secure a loan on same. He has just slipped me a note advising that this Mr. ———— has taken his papers and sent them away himself thereby putting himself in a position to collect his money before it gets to him.

I have begged this Mr. ———— to let my son come to see me. He wrote me that he could not let him come, and that he was doing well with him. He further said that he did not whip him nor kick him unless he was forced. I have his letter he wrote me. I have it put away for reference should you need it. I also have other letters from my son that may prove valuable in helping to secure his release.

I have tried every way I know to get my son back home. But have failed. I therefore place myself at the mercy of your organization. Please help me. I now stand ready to meet such financial demands that may be required of you to finance his expense for securing his release. My friends all stand ready to help me. But none of us know what to do further in this case. We made quite a few efforts to find your organization in this section of the country but failed. Could not find it even in the great city of Birmingham, this state.

We have a new pastor of the A. M. E. Church, who has just been appointed to a church in this city. He told us of your organization. We knew nothing of it until this much needed information came to me through him.

I trust that you shall advise me at once if you think that your interest can be possibly given to this matter. I know that I am not here in this world for many more years, and would like to see my son once more in life.

Thanking you in advance for your immediate interest in this matter, as well as for your early reply.

————, Alabama.

IT was worth standing up to hear—that address of yours in Evanston on Wednesday night, and I am sending this note to express my gratitude for the privilege. Your development of the theme, "I don't blame a man for taking $2.00 for his vote—if that's all he can get" was one of the most effective things I have heard this many a day. I wish it could be expounded into a book, not for voters only, but for people in all their relationships. It is a philosophy, and ethic and a religion all in one.

DAN B. BRUMMITT, Editor,
The Northwestern Christian Advocate,
Chicago, Illinois.

PLEASE excuse me to write to you first in spite of that I am quite a stranger to you and without having been introduced by an intimate friend of yours. I am teaching English to girls and boys at home. I read your advertisement in *Nation* October 22, 1930. I should think that I can obtain some good materials for my English teaching from your CRISIS. But I cannot subscribe to your magazine owing my monetary difficulty because I must pay large amounts of money as for me for the school expenses of my two sons. My first son Isamu Matsube wish to read improve his English by the reading of your magazine because he is a student of the English Literature department in the Dashisha university. It is my earnest wish that I will get some materials for my speeches in my church from your CRISIS because I am a member of the Church of Christ in Japan in Tanabe and I am an Elder in the same church. I wish you would kindly send me a copy of CRISIS magazine each month from the November number, 1930, without any charge to me.

It is my sincere desire that I will speak concerning your America and her people through your CRISIS magazine among my fellow Japanese.

Waiting to your answer for my letter soon,

SEITARO MATSUBA,
Tanabecho, Nishimurogun, Wakayamaken, Japan.

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The Man with the "Grasshopper Mind"

YOU know this man as well as you know **YOURSELF**. His mind nibbles at **EVERYTHING** and masters **NOTHING**.

At home in the evening he tunes in the radio—gets tired of it—then glances through a **MAGAZINE**—can't get interested. Finally, unable to **CONCENTRATE** on anything, he either goes to the **MOVIES** or **FALLS ASLEEP** in his chair.

At the **OFFICE** he always takes up the **EASIEST** thing first, puts it down when it gets **HARD**, and starts something else. **JUMPS** from **ONE THING TO ANOTHER** all the time!

There are thousands of these **PEOPLE WITH GRASSHOPPER MINDS** in the world. In fact they are the very people who do the world's **MOST TIRESOME TASKS**—and get but a **PITTANCE** for their work.

They do the world's **CLERICAL WORK**, and routine drudgery. Day after day, week after week, month after month, year after year—**ENDLESSLY**—they **HANG ON** to the jobs that are smallest-salaried, longest-houred, least interesting, and poorest-futured!

If **YOU** have a "grasshopper mind" you know that this is **TRUE**. And you know **WHY** it is true. Even the **BLAZING SUN** can't burn a hole in a little piece of **TISSUE PAPER** unless its rays are focussed and concentrated **ON ONE SPOT**!

A BRAIN THAT BALKS at sticking to **ONE THING FOR MORE THAN A FEW MINUTES** surely cannot be depended upon to get you anywhere in your **YEARS** of life!

The **TRAGEDY** of it all is this: you know that **RIGHT NOW** you are merely jumping **HERE AND THERE**. Yet you also know that you have **WITHIN YOU** the intelligence, the earnestness, and the ability that can take you right to the high place you want to reach in life!

What is **WRONG? WHAT'S** holding you back?

Just one fact—one **SCIENTIFIC** fact. That is all. And when you know what it **IS**, then you can easily learn how to apply it; make it carry you **STEADILY, POSITIVELY, AND DIRECTLY** to prosperity and independence.

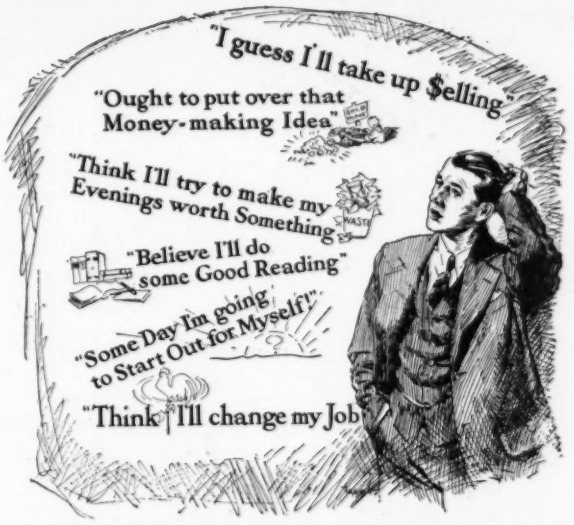
That fact is one which has been **PROVEN** and stated by the world's foremost scientists and psychologists. You are only **ONE-TENTH** as successful as you **COULD** be! Why? **BECAUSE**, as Science says, you are using only **ONE-TENTH** of your real **BRAIN-POWER**!

TEN per cent of his brain is all the **AVERAGE** person uses. He is paid for **ONE-TENTH** of what he really possesses because that is all he actually **USES**. The remainder lies dormant. The longer it is unused, the harder it becomes to use it. For the mind is like a muscle. It grows in power through exercise and use. It weakens and deteriorates with idleness.

What can you **DO** about it? That is the question you are asking yourself. Here is a suggestion.

Spend 2c for a postage stamp. Send in the coupon below for a copy of "Scientific Mind Training." There is no further obligation whatever. You need not spend another penny.

This little book will tell you the secret of self-confidence, of a strong will, of a powerful memory, of unflagging concentration. It tells you how to acquire directive powers, how to train your imagination (the greatest force in the world), how to make quick, accurate decisions, how to reason logically—in short, how to make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"Believe I'll do some Good Reading"
"Some Day I'm going to Start Out for Myself!"
"Think I'll change my Job"

your brain an instrument of all-around **POWER**. It tells you how to banish the negative qualities like forgetfulness, brain fag, inertia, indecision, self-consciousness, lack of ideas, mind wandering, lack of system, procrastination, timidity.

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You have only **TWO CENTS** to lose by writing for your copy. You may **GAIN** thousands of dollars, peace of mind, happiness, independence!

Thousands who read this announcement will **DO NOTHING** about it. The effort and the will needed to send for this book—which is **FREE**—may be lacking. How can these people **EVER** gain what they hope for, crave for? They are the skeptics, the doubters, the "show me" wiseacres.

Other thousands will say, "I can lose only **TWO CENTS**. I may **GAIN** a great deal by reading 'Scientific Mind Training.' I will send for it **NOW**. It promises too much for me to **RISK MISSING**."

The thousands who are open minded—who are willing to learn something to their advantage—will **ACT** on their impulse to send the coupon. They will be better, stronger minded for having **TAKEN SOME ACTION** about their lives, even if they do nothing more than to **READ** a booklet about the inner workings of the mind. For your own sake—and for the sake of your loved ones, don't continue to **GAMBLE** that your future will be bright whether or not you **DO** anything about it! Mail the coupon today—**NOW**.

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